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PROFESSOR IN THE UNIVERSITY,

1870-1880.

Presented to the University of Michigan.

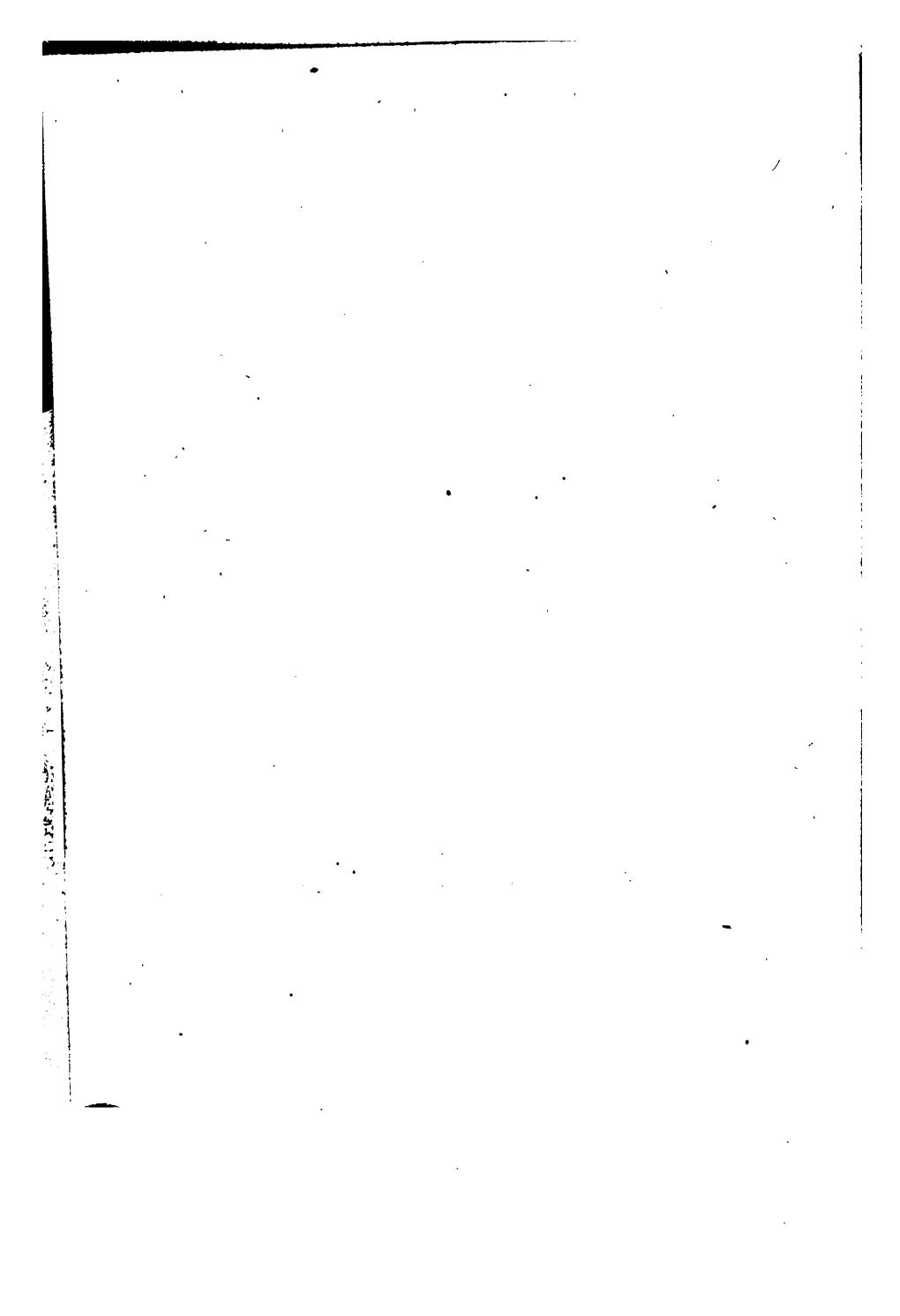
Hay

Dear Geo. S. Morris, Esq.

With the sample of the Author.

Proprietary... New York

Colby, N.Y.
March 17-1813.



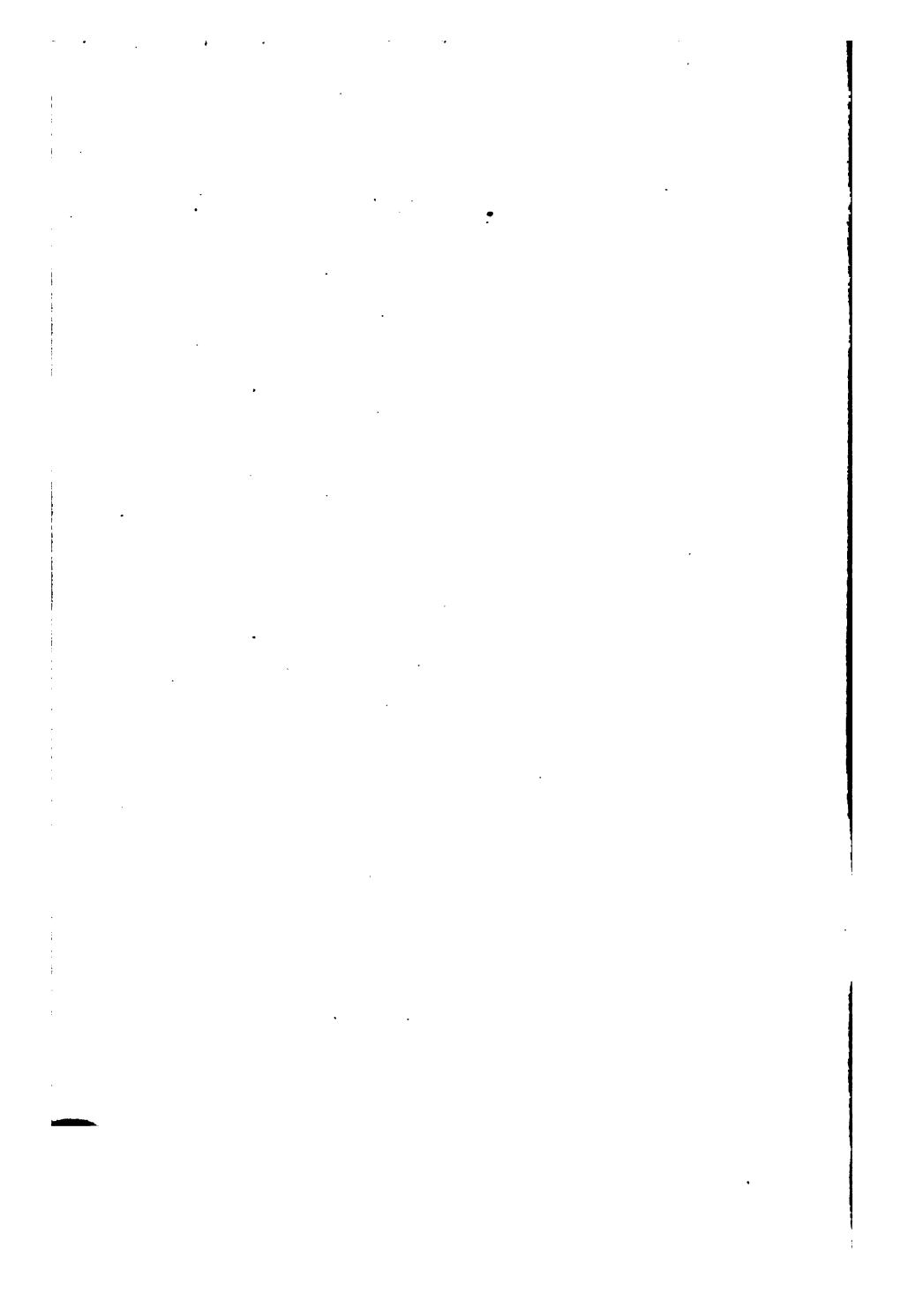
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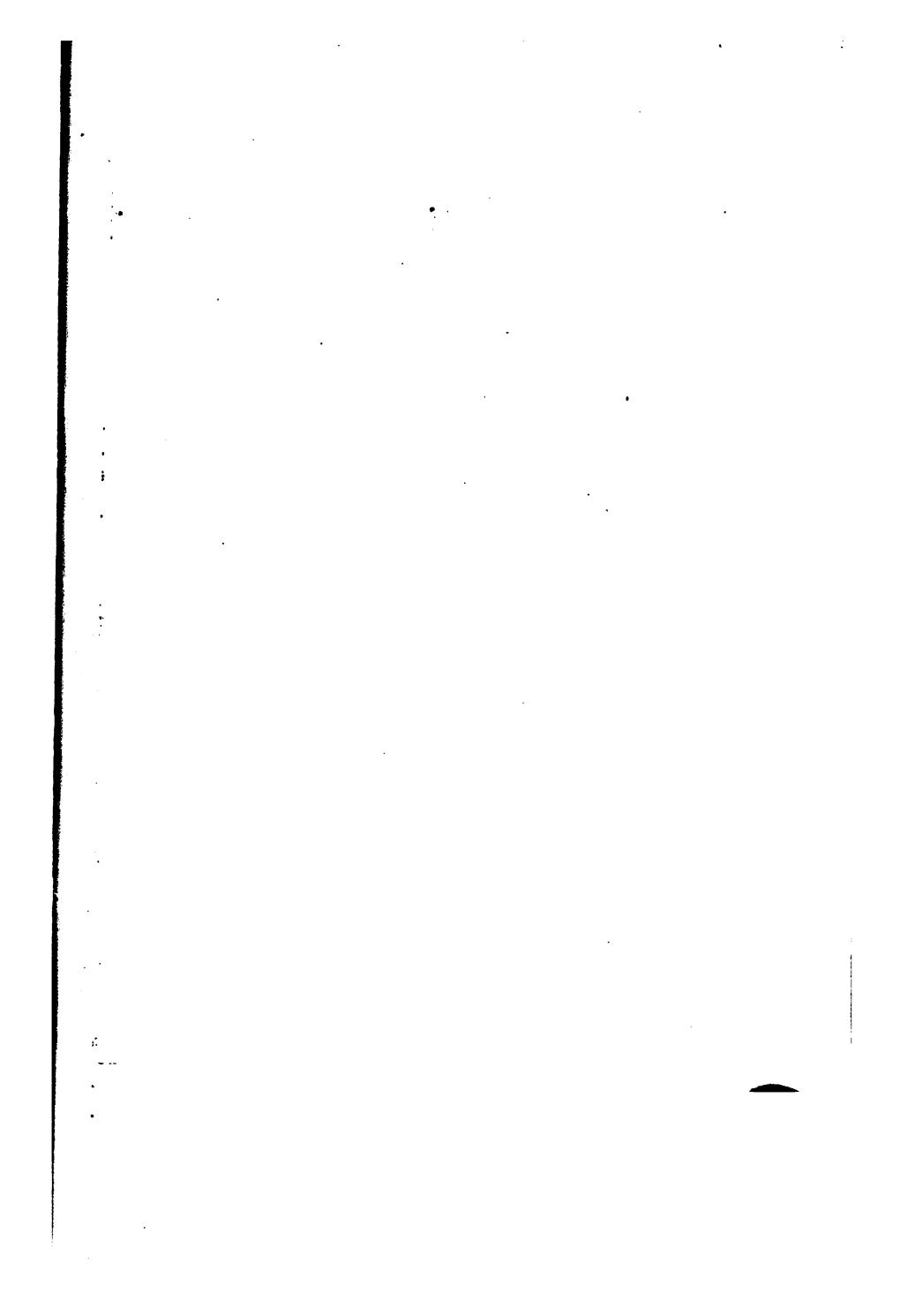
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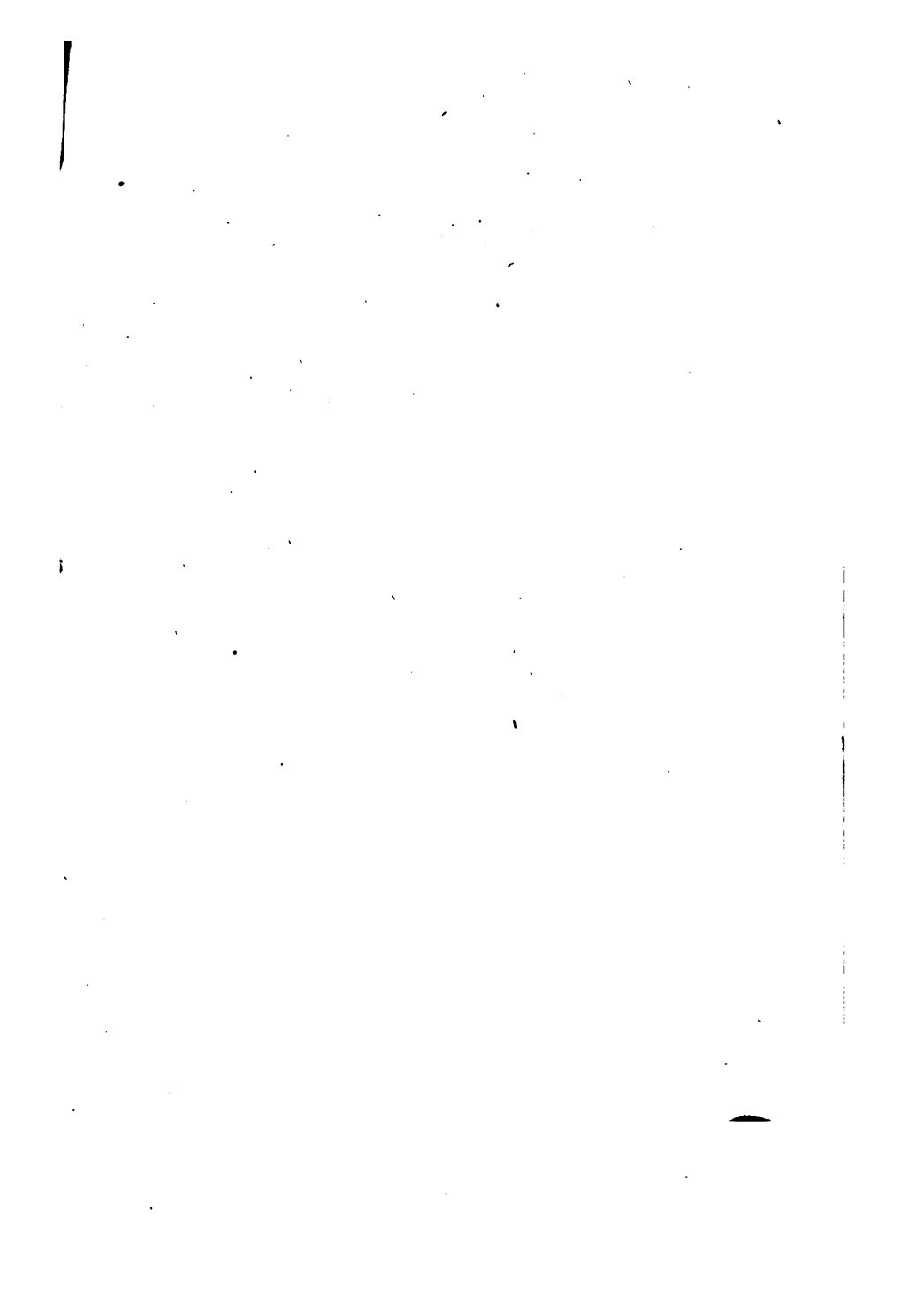
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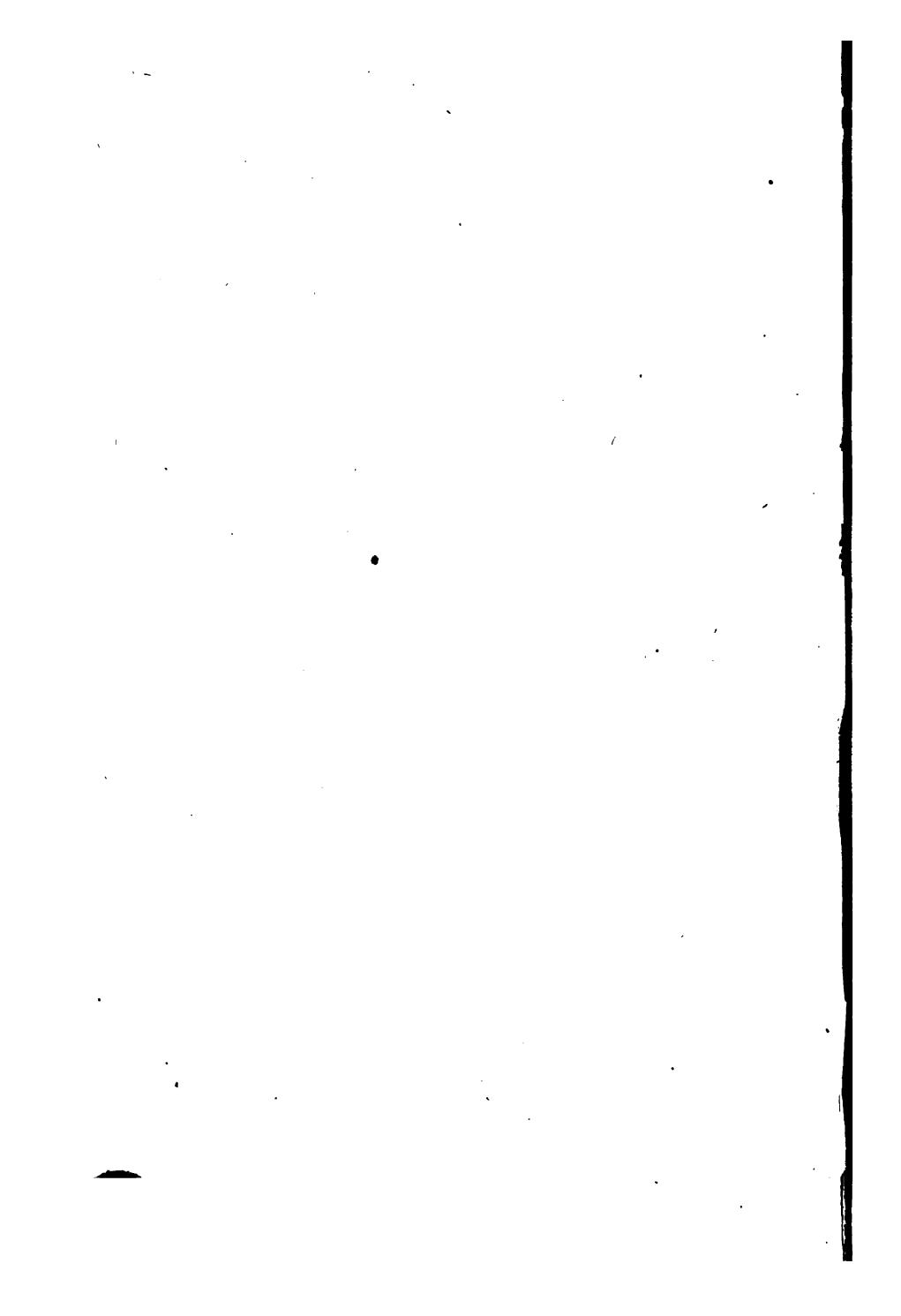
1884











TRACES
OF
20175-
THE PLAN OF OUR BEING

SO FAR AS REVEALED IN

THE MENTAL PLAN

AND IN

*THE PREPARATION THEREIN FOR THE PRECEPTS
AND DOCTRINES OF CHRIST.*

THE STATE INTERMEDIATE AND THE AGENCIES
MEDIATORIAL.

L. W. MANSFIELD,
Author of "Up Country Letters," "The Morning Watch," "Country Margins,"
"The Congregation," etc.

SECOND EDITION.

NEW YORK:
E. & J. B. YOUNG & COMPANY.
1884.

COPYRIGHT, 1882,
By LEWIS W. MANSFIELD.

TO
LAURENS P. HICKOK, D. D., LL. D.,
IN RECOGNITION OF THE GREAT WORK WHICH HE
HAS DONE IN ILLUSTRATING THE TRUE METHODS
OF PROCEEDING IN SPECULATIVE INQUIRIES,
THIS VOLUME IS GRATEFULLY INSCRIBED.



PREFACE TO THE SECOND EDITION.

In this edition, the title has been slightly changed to express more clearly that for which the enquiry was made, to wit:

THE PLAN OF OUR BEING (so far as it is revealed).

Not to say that it is the plan of all rational being but that it is ours.

In its construction it is found to begin *in an intermediate state, and is carried on and completed on premises and among agencies that are mediatorial.*

The great questions which were constantly coming up before me and asking for some kind of solution thirty years ago, were chiefly these, to wit :

Why are we brought into being separate from the immediate presence of our Creator?

Why must the Father's child be born and brought up away from the Father's house? And, more especially, if there is to be any risk or peril, and the land a strange land.

Why must we grow up amid material things, and make our home here and get our attachments here, if, after all, our real home is *not here*, and our future is to be among the things that are spiritual?

A partial answer to these questions, such as presents itself along the lines of thought here followed, is sketched in these outlines, and forms **THE PLAN OF OUR BEING**, as here presented.

Recd. M. W. 7-18-40

PREFACE TO THE SECOND EDITION.

The order in which the particulars of the plan present themselves is as follows :

(1). The *intermediate state* is found to be *involved in the conditions of being*. That is to say, these *conditions* ask for *suitable premises*, and the only premises that meet the call are seen to be *intermediate*.

(2). The *conditions demand* not only *intermediate premises* on which to *begin* the proceedings, but they call for *intermediate agencies* which shall be constant, perpetual, and unceasing in their activity (pp. 34-35) to *carry on* and *complete the plan* for the first term of its duration.

(3). It is found that the premises themselves can be so formed as to fully provide all the agencies and accomplish all the purposes required.

Coming from God, we *enter into being in this intermediate state*, and our plan of being is here continued and completed on these prepared premises, and the premises and the body of flesh and blood, *are in their several ways mediatorial*. That is to say, *God is not only everywhere present in all things He has created, but he is everywhere present mediatoriallly*.

We may say, therefore, that there is in the plan of our being an *impersonal mediation, on a lower and different plane and of a different order, which precedes and prepares for that which is personal*.

This being pointed out in its proper place (p. 35), the terms *are not used elsewhere* in this enquiry, for the obvious reason that in ordinary use they carry a meaning already exclusively appropriated to the immediate, spiritual personal action of the *Mediator*. But we *must see and find Him in all things*, before we can comprehend the plan of our creation.

The condition which demands for us mediation, in its lower and impersonal form, is precisely analogous to the *mediation of space, distance, and prepared atmosphere*, to render the light and heat of the sun *endurable and available*.

L. W. M.

COHOES, N. Y., June, 1884.

PREFACE.

As the writer of a book is an interested party and identifies himself with his work, he is not able to see the bearings of it as clearly as those whose interest lies wholly in the facts or arguments presented. For this reason, advance copies of this book were sent to a few friends, that their statements might be taken as part of the preface. The responses, so far as received up to the time of this writing, are herewith annexed, and I desire to place here my hearty thanks to the writers for their kindness in presenting an estimate of the book for which the reader will care a hundred fold more than for any thing which I can say.

I desire, also, to express here my obligations to the works of Presidents Hickok, McCosh, Seelye and Bascom, and to the foreign and home contributors of the Princeton Review.

The inquiry here presented (and on my part finished) had its beginning in a lecture, entitled "The Body as a Residence," delivered at Cooper Institute, as one of a course, before "*The Protestant Episcopal Brotherhood*," about the year 1856, and has been an absorbing study with me, in the short intervals of a manufacturing business in Cohoes, and in the retirement of ill-health, from that day to this.

The reader is requested to notice that it claims to be a study of outlines only, not an exact, precise, systematized and finished treatise.

It is a search for the plan of our being in the conditions of being. No more and no less.

In the Second Part, the mental structure is seen to prepare the way for the Christian structure, and the plan of our being is found completed and perfected in Christ.

L. W. M.

NORTH SIDE, SARATOGA Co., N. Y., *August 27, 1883.*

ἐν αὐτῷ εκτίσθη, τὰ πάντα ἐν τοῖς οὐρανοῖς,
καὶ ἐπὶ τῆς τῆς, τὰ δρατὰ, καὶ τὰ ἀδρατα,
εἴτε θρόνοι, εἴτε κυριότητες, εἴτε ἀρχαὶ, εἴτε
ἔξουσίαι. Τὰ πάντα δὶ αὐτοῦ, καὶ εἰς αὐτὸν
ἐκτισται. Καὶ αὐτος ἔστιν τρὸν παντων καὶ τὰ
πάντα ἐν αὐτῷ συνέστηκεν.

ANNEX OF LETTERS AND EXTRACTS.

From those to whom advance copies were sent.

L. P. HICKOK, D. D., LL. D.

AMHERST, Nov. 22, 1882.

L. W. MANSFIELD:—

Dear Friend : — Pres. Seelye has been reading to, and with me, your Mental Plan, from proof-sheets stitched and sent to him, a chapter at a time, when he is at liberty. We have finished Part First with interest and much satisfaction. Clear, concise and quite comprehensive. Shall finish the remainder ere long, and will write you again. Think the book will be read and noted.

Most cordially,
L. P. HICKOK.

SECOND LETTER.

AMHERST, Dec. 19, '82.

Dear Friend : — Pres. Seelye and myself finished the reading together of your Mental Plan yesterday. We both alike, highly appreciate the work, and found almost nothing to criticize, but all to approve and admire. The Second Part seems as well sustained as the First, and is clearly a finishing adjunct to it, making the Plan to possess ideal completeness. We think its clear, though condensed, statements will be readily taken up by any who may study them attentively. Larger type, broader margin, etc., would have helped its earlier introduction, but the sterling worth of the speculative thought will push its way to many readers in the simply neat attire now given.

President Seelye will soon write you. We have very much enjoyed our joint reading and discussion of your original, able and very safe and scriptural mode of speculative investigation.

With most cordial respect and esteem,

L. P. HICKOK.

HON. JULIUS H. SEELEYE, D. D., LL. D.

President of Amherst College.

AMHERST COLLEGE, Nov. 18, '82.

My Dear Friend:— Yours of the 8th inst. was duly received, and also a copy of your book. I am reading this daily, to Dr. Hickok, at such time as I can command, and though we have not yet gone very far into it, we have both received much interest from it.

Will write you again when its perusal is completed.

Very truly yours,

JULIUS H. SEELEYE.

Mr. L. W. MANSFIELD.

SECOND LETTER.

AMHERST, Dec. 22, '82.

My Dear Sir:— It has been with much gratification that I have read with Dr. Hickok your "Outlines of the Mental Plan," etc., a book which seems to me both true and thoughtful.

It is written on a high plane, and it gives a broad vision in clear air.

I do not doubt that it will benefit any one who will closely follow it, and must thank you myself for the pleasure it has afforded me.

It is one of the few books which, amid the constant engrossment of my many duties, I have been able of late to read through.

(LATER.) I am much interested in the quotations you give me respecting the book, and I trust the fruit of your labor may be found in the larger knowledge of Christ to many souls.

Very truly yours,
JULIUS H. SEELYE.

PRESIDENT BASCOM, UNIVERSITY OF WISCONSIN.

MADISON, Nov. 27, '82.

The Mental Plan is a book likely to give satisfaction to those who love to retrace the path that has been opened by experience guided in their new enquiry by comprehensive ideas of reason.

JOHN BASCOM.

ISRAEL WARD ANDREWS, D. D., LL. D.,

President of Marietta College.

MARIETTA, O., Nov. 24, '82.

MY DEAR MANSFIELD:—

I am glad you are going on with the work (*Pres. Andrews had seen the first part in MS. several years since, in larger form, from which this is condensed. L. W. M.*) and I will examine it as soon as I can. A beginning has already been made.

Very sincerely yours,
I. W. ANDREWS.

SECOND LETTER.

MARIETTA, O., Dec. 8, '82.

I have now read through the first part of the book carefully, and have looked a little into the second, and as you said that you might need it soon, I send you this, now, as my estimate, which you can use, as from me — to-wit. :

This work is what it purports to be, a search for the plan of our being, in the conditions of being. Man, in his two-fold na-

ture, mental and physical, and with reference to his material surroundings, has been considered from an *a priori* point of view. The work proposes to be but an outline, and it will necessarily require, on the reader's part, more thought than if the ideas had been presented with greater fullness. In the working out of the plan, the author has shown great skill, and the whole is characterized by logical consecutiveness, and by great exactness of language. The careful study of the proposed problems of human existence, as here presented, can hardly fail to quicken the intellect, and to beget a profounder sense of the wisdom of the Creator and the essential worth of the creature as he was intended to be.

The work is a very thoughtful one, and has been written in a most reverent spirit.

ISRAEL WARD ANDREWS.

PROF. JOHN F. WEIR, N. A.,

Yale College.

NEW HAVEN, *Thanksgiving Day.*

MY DEAR MR. MANSFIELD:—

Your little book reached me several days ago and also the copy for —, which I handed to him.

I have myself hardly more than dipped into it, but that was sufficient to show me that a keen-scented speculative mind was exhibited in the thought, and the tendencies were all in a direction with which I have sympathy.

It is an exceedingly suggestive little volume — perhaps not formulated quite *rigidly* enough to be used as a text-book, but all the better for that to one who knows that the subjects of which it treats can best be so viewed.

I should regard it with this superficial acquaintance as perhaps best suited for those who would see in it the *materials*

for fresh thought in the directions indicated, — a book for masters rather than for pupils.

“The Divine Philosophy” has been for many years — for my whole life — the most absorbing delight with me, but of modern thought, I find the best inspiration in Swedenborg’s works. As to what may be termed “religious thinking,” it seems to me his ideas permeate the recent modern mind, without denominational distinction. (*Quite likely, I have never read Swedenborg.* L. W. M.)

Your little tract I liked — (“*The Spiritual Body,*”) and read it aloud to * * * and when we came to the incident of driving out into the sunset, we concluded that meant a good deal as an illustration of the heart’s influence in the conceptions we form of the after life — or rather the higher part of the same life, for life is one.

Yes, I like your higher flights into that rarer atmosphere where things may be seen clearer, when the eyes are opened, and I write thus familiarly and without apology, for the reason that when minds sympathize, formalities are dispensed with.

Cordially yrs,
JOHN F. WEIR.

G. STANLEY HALL, Ph. D.

NORTH SOMERVILLE, MASS., Nov. 29, '82.

(Postal.) I regret very much to be entirely unable to read any thing not bearing in its most direct way on just my work which does not begin at Baltimore till the last of June.

Next summer I shall hope to derive much pleasure from its careful perusal, all the more, if, as you surmise, you differ from me.

(*This was in reference to his views on the education of children, in an article in the Princeton Review, Vol. 58, Jan. 7, '82.*)

Just now my mind won’t run in any other channel or take

X ANNEX OF LETTERS AND EXTRACTS.

hold of any thing, however admirable, which does not cover my laboratory work, which is a new departure, and soon to begin at Baltimore.

With best wishes for its success,

Yours respectfully and with regret,

G. S. HALL.

HON. EX-JUDGE JOHN K. PORTER.

FIFTH AVENUE HOTEL, Dec. 11, '82.

MY DEAR MR. MANSFIELD:—

I owe you my hearty thanks for your thoughtful and striking outlines of the Mental Plan. It is in such vivid contrast to earlier and brilliant writings of yours in another direction, which I have in my library, that I marvel at the varied productiveness of a mind which can deal so gracefully with the beauties of nature and the charms of domestic life, and so profoundly with the problems of Psychology and religious faith.

Mine has been so crowded a professional life, that I feel wholly incompetent to deal with issues such as you discuss. As every old lawyer would be, I have been charmed with the keen analysis and intellectual acumen which mark the book, but it belongs to a higher range of thought than the disputatious spirit of my profession can at once accept as a full solution of the difficulties which surround all such questions. I shall take the book abroad with me in the spring, and renew the careful reading which it so richly deserves, when I can give it more careful thought than the present condition of my health will permit.

With cordial regards, faithfully your friend,

JOHN K. PORTER.

REV. CHAS. W. QUICK,

Former Editor of The Episcopal Recorder.

ANOATOK, LANCASTER Co., PA., Dec. 20, '82.

MR. MANSFIELD:—

Dear Friend: — I write a hasty note to acknowledge the receipt of “The Mental Plan.” I hoped to have read it through before this time, but have been hindered. My first glance was made in the cars, and at that time I read the prefatory matter and the first two chapters. I am strongly attracted by it, and shall read it all with much care and interest.

I want to thank you for the gift, and I hope for pleasure and profit in reading it. I can see and feel that it is thought out by yourself, and is handled with a precision akin to mathematical process and demonstration.

I am glad to hear from you again, and have often wished to write to you.

Yours truly,
C. W. QUICK.

SAMUEL C. BARTLETT, D. D.,

President of Dartmouth College.

HANOVER, N. H., Dec. 28, '82.

MR. L. W. MANSFIELD:—

My Dear Sir: — Some little time ago I received your letter and your book, “The Plan.” I had hoped for leisure before this to examine the book as carefully as its condensed thought would seem to require.

But the pressure of my engagements is — and is to be — so great that I must content myself with the rapid glance, sufficient, however, to recognize its thoughtfulness and evangelical spirit. With thanks, I am,

Yours very sincerely,
S. C. BARTLETT.

PROF. JOSEPH LE CONTE, M. D., LL. D.

University of California.

BERKELEY, CAL., Jan. 2, '88.

My Dear Sir :— Your little book reached me while we were just commencing our term examinations. This accounts for some delay in reading it. I have now done so, and I have been very greatly pleased.

The book is an admirable and condensed presentation of what I regard as a most fundamental truth, viz.: on the one hand the perfect adaptation of nature for the education of man, and on the other, the structure of man's mind perfectly adapted to receive such education.

Given a morally responsible being, it is impossible to conceive how he can be educated in any other way.

Perhaps you may have observed that I have touched on the subject but very lightly and popularly in some of my Sunday lectures in the volume entitled "*Religion and Science*," especially in that on Freedom, on Holiness and on Probation. * * 10, 11 and 17.

It is true, there is in this, as in every thing else, another mode of viewing the subject,— that man being evolved from nature must be adapted to nature, or man living in a material world could not survive except by gradual adaptation of mental structure to nature. But even this, it seems to me, amounts to the same thing. From the point of view of evolution, nature is the preparation for man, and man the goal and completion of nature.

Your little volume seems to me a condensed and logical statement of the most important truth, and admirably adapted as a basis of instruction in that most important of all departments.

You must bear in mind, however, that my experience in teaching has been limited to science.

Very truly yours,

JOSEPH LE CONTE.

Mr. L. W. MANSFIELD.

JAMES McCOSH, D. D., LL.D., D. L.,

President of Princeton College.

COLLEGE OF NEW JERSEY, }
PRINCETON, Jan. 6, 1883. }

Dear Sir :—I take it very kind that you have sent me a copy of your little work.

You enunciate important truth.

I approach the same truth in an inductive manner. You do it in a deductive manner.

You have an excellent adviser in Dr. Hickok or President Seelye.

Yours ever,

JAMES McCOSH.

Mr. L. W. MANSFIELD.

REV. WALTER THOMPSON,

Rector of Grace Church, Waterford,

154 FIRST ST., TROY, Jan. 9, '88.

MY DEAR MR. MANSFIELD :—

The time allowed me is much too brief to give more than a passing judgment on your book (*part second*).

There are many things in it which have my most unqualified indorsement. True, there are many views to-day as to the manner and method of spiritual manifestations, but no man should deny the reality of a spiritual manifestation because he himself has not experienced one. If we would know God we must do His will; if we do His will He will reveal Himself to us through the indwelling presence of His Holy Spirit. It seems to me that you develop this thought in your book, associating the redemptive work of Christ with the administrative mission of the Holy Spirit.

You deal with mysteries, and you base your argument on "the incarnation, the greatest of all mysteries" (p. 195), and "the explanation of all mysteries." Yes! in the incarnation

of Christ, God brought the life of God into the very life of man, *and fixed it there.*

He gave us a new birth, a spiritual baptism, the gift of the Holy Ghost "invisibly present to lead and guide into all truth" (p. 74).

I hope what I have said will serve your purpose, and more. I think you have developed some thought, which, without making any claim in that direction, is, in reality, thoroughly churchly, in its tendency and in its positive teaching and on a pretty high range.

Much in your book I like; perhaps because much that there is therein is of the same nature as the teaching I give my people in the church at Waterford.

Faithfully yours,

WALTER THOMPSON.

REV. N. B. REMICK,

Presbyterian Pastor and Editor of "Light and Life."

TROY, N. Y., Jan. 10, '83.

DEAR BROTHER:—

The more I examine your "Mental Plan" the better I am pleased with it.

Beginning with the proposition that the Great Creator has a plan in creation, and that accordingly man is made or endowed in accordance with a wise and gracious plan, you show most conclusively that man is made for the service of the God-man, and for the enjoyment of eternal blessedness.

You deal with deep truth and broad subjects, but in language so simple, the thoughtful reader will have no difficulty in comprehending them. Pages 155 and 156, throw great light upon the subject of prayer, in certain directions, wherever He has *planned* for us to help ourselves.

You must give me the privilege of a closer study of the book. A *more striking title* would be of use, employing this as a *subtitle.*

Yours fraternally,

N. B. REMICK.

REV. ALEXANDER DICKSON,

Author of "All about Jesus," and "Beauty for Ashes."

LANSINGBURGH, Jan. 11, '83.

My Dear Brother: — I have been reading once more your little book entitled "The Mental Plan," and must confess that I am not competent to sit in judgment on such a work. There is "nothing to draw with and the well is deep."

But those who can appreciate what you have written will find in your pages much good reasoning and many precious treasures.

I trust it will prove one of the most valuable works on Mental and Moral Philosophy which has been given to the Christian public.

Yours, as ever in the Covenant,

ALEXANDER DICKSON.

Mr. L. W. MANSFIELD.

REV. PROFESSOR E. S. WILSON,

Seabury Hall, Fairbault, Minnesota.

FAIRBAULT, MINN., }
Jan. 15, 1883. }

Mr. L. W. MANSFIELD: —

Dear Sir: — I have read your book "The Mental Plan," and would say that in point of originality and general elevation of conception, it may be called a work of genius. The purpose of the book all good men must commend.

The thorough working out of the plan with the doggedness of its logical continuity must extort admiration. It is probably as free from fault as any *a priori* conception of man's existence and salvation can be.

As matter of criticism it has the minor blemish of infelicities and even inaccuracies of theological statement, but these are

usually connected by counter statements, or by the wholeness and roundness of the entire conception as it is unfolded in the progress of the work.

I would especially commend the tone of lofty spirituality in the second part.

Permit me to express myself your debtor for the favor of the perusal of your book.

Respectfully, etc.,

E. S. WILSON,

Prof. in Seabury Hall.

DANIEL STEELE, D. D.

PEABODY, Jan'y 8, 1883.

L. W. MANSFIELD : —

Dear Brother in Christ : — I have examined your *a priori* construction of man with great interest. In fact, my attention has been so absorbed by your book that I fear the next sermon will be lean. Your book is an original investigation which is eminently suggestive of new trains of thought to the reader.

It only partly opens the vast treasury of research, and gives glimpses of untold stores to be explored.

It is an intellectual divining rod, indicating the mines of truth yet unopened.

It suggests effectual answers to many theological errors, such as the subtle fatalism of Herbert Spencer, and the fallacies of annihilationism, second probation, and other forms of denial of the possibility of the eternal shipwreck of the soul.

It greatly reenforces the logic of Dr. Hickok, in his argument on perpetual sin and eternal goodness. (Bib. Sac. xiii, 48.)

Your book lays a substantial foundation for a theodicy.

Jan'y 15. By a pressure of professional duties I have been kept from reading the Second Part. Thinking that you may

wish to hear from me immediately, I send this, without finishing, reserving the Second Part for another letter, should I have leisure to write it. I am not able to do much critical reading or literary work by reason of physical debility.

Yours, in Christ,

DANIEL STEELE.

HON. WM. H. CAMPBELL, D. D., LL. D.,
Ex-President Rutgers College.

NEW BRUNSWICK, Feb. 9, 1883.

Mr. L. W. MANSFIELD:—

Dear Sir :—I received your book, the outlines, etc., and also your letter. Please accept my thanks for both.

Your book gave me great pleasure, for I like outlines, when they are clear and distinct, needing nothing but the filling up, which any thoughtful person ought to love to do for himself. I am not sure, however, that many of your readers may not weary of your book, and just because it wants the filling up.

But I thank you for it. It is *multum in parvo*, sound, well expressed, and the truths following in the right order. Young men may get lasting good from its study, and old men, myself for example, may learn from your pages and be thankful that God's truths are *well ordered*, as well as sure.

Yours very fraternally,

WM. H. CAMPBELL.

PROF. A. P. PEABODY, D. D., LL. D.,
Harvard College.

CAMBRIDGE, Jan. 27, 1883.

My Dear Sir :—Your book is based on a sound and true philosophy, and no philosophy is sound and true that does not recognize, as you do, the mutual adaptation of the human mind and the Christian revelation.

The most striking feature of your book is that it not only recognizes, but demonstrates that adaptation, which is the strongest of all arguments for the divineness of our religion and of its Author.

I am, my dear sir, very truly yours,
A. P. PEABODY.

NOAH PORTER, D. D., LL. D.,
President Yale College.

YALE COLLEGE, NEW HAVEN, CONNECTICUT, }
Feb. 8, 1883. }

My Dear Mr. Mansfield :—I have occasionally looked into and through your little book, and have always found something in it which interested and rewarded me. So far as I have read, the philosophy is sound and the sweep of thought is wide-reaching.

I cannot conceive of its being other than very useful and ennobling in its influence, as well as thoroughly Christian and Scriptural in its character.

Very truly yours,
N. PORTER.

JOSEPH COOK, D. D.

Author of "Monday Lectures," etc.

TICONDEROGA, N. Y., August 6, 1883.

DEAR SIR —

I venture to accord in opinion with President McCosh, as to the merits of your volume on "The Mental Plan."

My feeling is that you might improve the title.

Yours truly,

JOSEPH COOK.

WILLIAM C. PRIME, LL. D.

Author of "Tent Life in Egypt," "The Old House by the River," etc., etc.

PROFILE HOUSE, N. H., August 24, 1883.

DEAR MANSFIELD —

The book came some days ago. It is not a book to be read in haste, and I dare not promise to finish it at once. I have found enough in it already of such interest and importance that I cannot go through it rapidly.

I have been away with my horses, on a long journey, and find an accumulation of work that I can't put aside.

I will take up the book the moment it is possible. But don't wait for a letter from me. In my present state of busy occupation, I have not dared to take the book in hand, for when I have opened it I have been insensibly drawn along by your simple way of leading the readers' mind, and I have had to shut it up and stop reading, perforce.

I am not at all sure that I agree with you in parts that I have read, but it is quite hard to disagree. With your conclusions, of course I agree. With your foundations and methods, perhaps I do not always.

But this I say only from reading a page or two, here and there.

For example, I don't believe in fixed laws of nature — of physical life. I believe that Omnipotence means not alone the power to do all things, but the actual, immediate exertion of all power. Hence, what men call miracles are not departures from any laws of nature or of God. Whenever volition is the cause of a phenomenon, behind what is to our senses the apparent cause, it is obviously impossible to argue as to what that volition may do hereafter.

I only mention this belief of mine to show you what I mean by saying perhaps I do not agree always with your methods.

But do not wait for any letter from me before you publish. I will read the book when I can read it calmly and considerately, and then write you.

Yours ever,

L. W. M.

W. C. P.

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INTRODUCTION.

THE CREATOR BEFORE ALL THINGS.

He who creates must work according to a fixed ideal, complete in all its parts at the beginning.

All His works will declare that they are not self-created, but derived, and will also point to their Creator; for—

He who creates must so far put His own power and purpose in His work, that it will, to that extent, manifest Himself—and that which is created, whether rational or non-rational, in order to manifest itself as created and separate from its Creator, must appear in form, and stand and act in its own fixed laws, and according to its own fixed plan.

The fixed laws will be found in the construction, and the fixed plan in what it is and is to be.

That which we now look for is the plan of rational being. This will be found in its purpose, and conditional for that we must find its structure.

I. A created personality, coming from a spiritual Creator, will be a spiritual personality, and its construction will be from spiritual elements.

As one of the properties of spiritual being is power—and power without limits until placed in limits—these elements will demand for themselves a potency, dignity and possible glory in the God-created endowment, so great as to be mostly unknown and inconceivable to itself in its first experience.

The proof that the rational endowment will be so created may be inferred from the power and holiness and unimaginable greatness of the Creator, who—if He creates a personality that will have the right and privilege of communicating

with Him—must give him a suitable endowment therefor. This, to my own mind, is sufficient and conclusive, apart from revelation, that the rational endowment must be, and is, of transcendent dignity and potency.

II. There will be, therefore, in the beginning of a created rationality, a state of strangeness and mystery, and many problems will be wholly insoluble in its first experience. There can be no plan of rational being devised that could be placed fully within the comprehension of one just entering the first term of its duration.

While it is this exceeding and inconceivable potency of spiritual being which will everywhere introduce the insoluble problems connected with itself and its surroundings, it is that also which will determine the plan of the endowment, its structure, its methods of activity, and its first field of operations. It will not be weakness, or feebleness, or lack of causal power, in the incoming unused rational factors, but precisely the reverse—to wit, their immediate strength, their immediate potency, their immediate untiring and living spiritual activity, as spiritual agencies in the realm of being—which will make, involve and carry the mysteries, the explanation of which can only be made after entering another order of facts and surroundings, and not because the endowment would lack the power of comprehending them, if those facts and surroundings were at first in view.

The plan of the endowment will therefore include a restriction mainly to things in hand, as the things at hand will always, in all worlds, be sufficient for its action and well-being. If, however, there should be in the initial life a peculiar exceptional evidence of things unseen (without the seeing), this speciality, we should expect, would be mostly sub-conscious in its first activities, and be so deeply and intimately inwrought in the structure as to be hidden from view, or so universally present in all the activities as to be overlooked.

III. The fact of its creation includes to the endowment, the inseparable fact of dependence, as a condition underlying it,

and to be constantly with it in all worlds, and through all periods of duration. The plan of its being will, therefore, recognize this condition, and set forth the relations therein contained.

The mystery of being is now seen to begin at once at the very threshold.

1. For the plan of the endowment will here require that while it is always separate and distinct from the Creator in all which is personal and self-active, and special to itself, it must always live and move and have its being in Him. It is to be self-active, but not self-existent; self-conscious, but not self-creative. The created endowment is to be, now and forever, a derived endowment, and all its power and glory are centered in that fact.

2. It follows that every rational being is, and always will be, joined to its Creator, and in that particular in which it is so joined with Him, it can never be separated. There can be no isolated rationality, whether created or uncreated—so that the plan of rational being is here seen to be a plan of fellowship in its very beginning.

A created personality from the start, lives (as to its life) in another personality, moves (as to its capacity) in another personality, and exists (as to its being) in another personality. It is impossible that a plan of being can begin in this way without looking forward to a conscious fellowship not far away, and a recognized communion of interests common to both parties.

We should be very positive, therefore, apart from any experience or revelation, that a plan of rational being which begins and continues in a personality other than itself, will be a plan, also, of the most intimate and reciprocal rational activity with that personality; and for this the plan will include all the suitable provisions from the beginning.

The ground-work of being having been provided from without (in the Creator), all necessary power for beginning and continuing a separate existence, and a separate personality having been given by Him, and received, potentially,

by the party who is to appear, the plan of his being will then require that his acting powers, as spiritual rational constituents, shall bear a likeness to the same powers in the Creator, in which the fellowship may inhere and find its activity, and in which there may be a common ground for all the common interests.

The exceeding and inconceivable potency of the rational endowment is found, and consists in, this likeness to the Creator, and in a certain identity with Him as spirit. There is that in every created personality, as spirit, which is incomprehensible to himself, so that the mystery of his own being, like that of the Creator, is not within the range of his vision, and, as already stated, must be found in the unfolding of the future.

Practically, as a matter of fact, the present is all there can ever be to any rationality, but there must always be a future into which the footsteps of the present may fall and find room for action; and in that future, while other mysteries may arise, the precedent mysteries may disappear.

IV. The plan of a created endowment, in the fact that it is created, will secure to it a peculiar freedom and spontaneity of action. So far from being burdened with the constant necessity of causing and perpetuating its own existence and powers of action, they will not even come into the consciousness of the acting party. There will be, not only the freedom of not being burdened itself with the necessary basis and facts of its existence, but there will not be the feeling that they are a burden to any one else—and this will be true. In short, the personal consciousness will not know them or perceive them in themselves, but in their manifestations only, and this will be properly a joy and delight—and we can see, from this standpoint, that this must be, at least in part, the purpose of rational being: to wit, a continual and unceasing delight and joy in its own rational activity, and in its Creator, and in all pure beings in the same likeness.

If this is admitted, we shall desire to see the ground of it, and its place in the plan of being. It assumes that a pure

rational activity will be pleasurable in itself, simply as rational and spiritual, and apart from any expected result. There must be, we may suppose, in the arrangement of the endowment, a motor, everywhere present, in the beginning of an activity, to prompt it, and that which may act subconsciously, as this motor, in the beginning of an activity, may also rise with it and follow it in full consciousness; and this capacity to prompt and to compensate would be emotional, would become a causal and primal element in the endowment. As a motor precedent to any activity, it would be a self-active faculty, not indifferent, but pleasurable; but as that which follows any activity, it would not be at all an active faculty, but the meaning of the act carried into feeling, and stamped with approval or disapproval, according to the rationality in the act, or the lack of it. The emotional in the plan of a rational endowment, we should expect, would be the first responsive movement in coming up into being.

V. In the fact that the rational endowment is to be a derived endowment, created and provided for it by its Creator, the limit of this on the one hand, and the beginning of that on the other—which, in the fact that it is created, is separate from its Creator, and has become another personality—will require to be carefully recognized as to its place in the plan of being, as the responsibility of the created endowment will begin with that which it places of itself and its own personality in this united co-operation of being and action, which will begin with its first conscious activity.

For, as the Creator places Himself in that which He creates, and for which He is responsible, so the created rationality places himself in that which he does, and his responsibility begins and ends precisely in his own individual, personal will carried into action or desire, and not in the given, created endowment in which he first begins his activity.

This exact arrangement in the plan of being will require a careful investigation, and a more rigid method, which we shall enter upon presently in the Mental Plan.

The positions so far taken are the following:

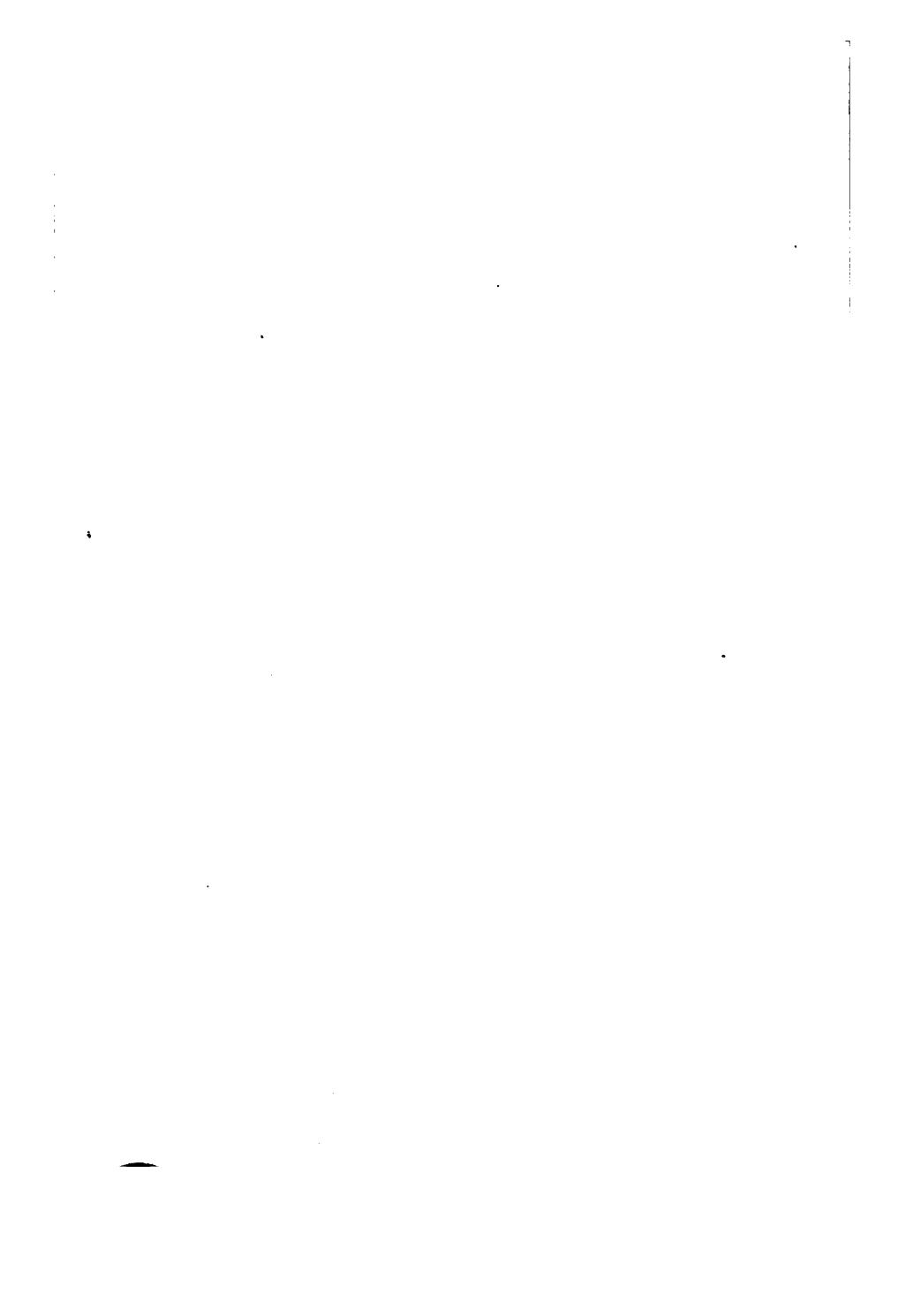
1. That the rational endowment will be a spiritual endowment.
2. That as such it will demand an inconceivable potency in its elements.
3. That there will be insoluble problems and mysteries in its first experience.
4. It will not be the weakness but the strength of the endowment which will cause the mysteries of being.
5. A restriction may be therefore expected, and attention called directly to matters in hand.
6. A condition of dependence will inhere in the fact that the endowment must be a created and therefore a derived endowment.
7. The capacity will always be derived—the use of it will always be personal and individual.
8. Every rationality will therefore be joined inseparably to its Creator.
9. From this fact a fellowship and communion may be expected, and—
10. A likeness in the elements of being.
11. The potency of the elements will be found in this likeness, as, also, their dignity and glory.
12. Freedom and spontaneity will be permanently and happily secured in the condition of dependence.
13. An emotional capacity, as motor and compensation, will be included in the plan.
14. Responsibility will rest, not in the endowment, but in the use of it.

These inferences, all of which are drawn from the relations which a rationality must sustain to its Creator, are of incomparable value; but we have also the great fact before us that the Creator has seen fit to create that which is not rational, or spiritual, or responsible—that with which He can have no fellowship or communion, and which can have no possible claim upon Him whatever—but which, notwithstanding, is brought very prominently, and persistently, and continually before every rationality that appears on these premises.

We conclude, therefore, that the plan of rational being includes the plan of the Universe, or at least of the world we occupy. The rational and the non-rational, the spiritual and the non-spiritual, the responsible and the irresponsible, the living-acting, and the dead-inert, appear together on very close terms.

This connection of the parties, however, is transient, and its necessity, if it is a necessity, seems to be limited to a first term. It is evidently a great and mighty factor in the plan of being. What is its speciality in the plan? Why does it appear at all, if the connection is to be limited to a few years only? What is the work which it does for the rationality in so short a time, that it can part company so soon? What is its purpose in the plan? Is it always to appear, but in changed forms, in the great durations of eternity; and may we expect that the rationality is again to be connected with it, in its changed forms, when there shall be new heavens and a new earth?

To answer these questions, we must begin at the beginning of the plan—if that be possible—and see the plan in its inception, and the conditions that are in the structure at the base; and it is impossible to do this without seeing the ground, as the matter presented itself to the mind of the Creator, *a priori*.



PART FIRST.

THE MENTAL PLAN.

I.

THE FIRST CONDITIONS.

In beginning this inquiry, let us separate ourselves as far as possible from our present surroundings, and ask ourselves the question which might suggest itself as coming first in regard to a proposed plan for a rational endowment, to wit: *Will the plan be fixed, or subject to change?*

To the mind of the Creator this could not come up as a question, but to us an examination of the simplest proposition may be of help, especially if it lie at the beginning of a plan.

The Creator, in bringing forth different orders of rationalities, will have a separate plan for each, but the plan of each order will be fixed and unchangeable. Plan presupposes order, and order carries law, and law must have an executive; and the Creator, who forms the plan of being, forms the order of it and the law of it, in the one primal idea, in which it all stands before Him complete at the beginning, with nothing to be added or taken away. *The plan of the rational endowment must be immutable.*

It may involve change, but not any change that will not be foreseen, pre-arranged and provided for at the beginning, and be itself a part of the plan and embodied in it. The plan, as a whole, looking forward into any possible future, must be a unit, and as such, unchangeable.

The same question presents itself now in regard to the

elements or constituents of the endowment. In the plan of the rationality, shall we find them also immutable?

Here we are to bear in mind that the plan of rational being is a plan of co-operation with the Creator. He creates and continues the constituents, or acting powers, which the personality therein contained is to hold and use. If this created personality has no power to create his own elements of being, has he any power—will he be permitted to have the power—to change and possibly destroy them? If he can destroy, could he not also create? The power to change the elemental basis will, therefore, not be in itself, although that self will be—when it so becomes—a personality.

Change has got to make its appearance, but it cannot be in these constituent elements, but in the field of their activity, and in that which is to be distinctly individual and separate from the Creator. The first activity of any part of the endowment will be change, and all continued movements will be changes; but in order to be rational changes, the basal or causal elements from which they spring must always be fixed, not subject to any change, immutable.

This is sufficient, but we may repeat that the Creator who formed the plan of the rationality, forms the elements, and their order, and their law, in which each of them stands before Him complete at the beginning, with nothing to be added or taken away.

The elements of the rational endowment must, therefore, remain as created. Thought, if it change to that which is not thought, disappears. Will, if it change to somewhat which is not will, disappears. Emotion, if it changes to something else, disappears, ceases to be.

There can be no change, therefore, in the elements of a created endowment, unless He who creates them, uncreates, and so removes them from the realm of being. If, then, the rational endowment is to be eternal, it will remain and continue unchanged through all durations.

It may well be, that to a person comparing an endowment in its beginning, with the same endowment after long periods

of continued activity, there might seem to be two persons there represented, and it might be thought impossible that the supposed two could be one and the same personality; but if this personal unit is put to work on any process of thinking, willing, or feeling, he will be found to be the same unit that he was at the beginning, working with the same identical constituents.

On the other hand, if we suppose an endowment to begin with certain elements to be continued only for a certain limited period, and then change, and act in and with certain other elements, and so on, in a succession of changes, there would be in this process a number of diverse personalities, each of which, after the first, would begin at the disappearance of his antecedent, and this disappearance would be cessation of being. Such absurd scheme would be a scheme of different transient orders, and not one of permanent order, which is that under consideration, and for which identity of being can be secured only in this, that the constituents of the order, as such, remain always the same through all durations.

In what ground, then, and through what agency is it that great and what we term radical changes of character take place?

The word character expresses it, for it is the stamp which the person puts in the act—the outcome of his own will, not the Creator's—and is his own individual product. This may be against the will of the Creator, and so becomes a sinful act. No change here has passed upon the endowment, as elemental powers, but a change has taken place, by his own act, in his relation to the Creator. In this union of being with the Creator, he has given offense to the very Person who created and gave to him the power to do it—but not the disposition, which has been his own. That which has caused sin, therefore, has been in the use, the manner of using the powers given, and not in the powers themselves. All the possible changes—and they may be very many and inconceivable in their extent and magnitude—will be, not in the original

endowment, but wholly in the use of it. This being the case, if these changes, where they have been wrong, be reversed, or the offenses be put aside, under certain conditions which would make practicable the forgiveness of sins, then the original constituents of the endowment remaining, as we have supposed, intact, a new beginning can be entered upon, and possibly with better results.

On the other hand, if sin changes the elements of the endowment, the only change would be toward non-being, or less efficiency as agencies, and we should find the rebellious and perverse natures with less power of thinking, willing and feeling than others, and with powers decreasing in a direct ratio with their progress in wrong-doing, which is not the case.

The ground of all changes, I conceive, must, therefore, be wholly above and separate from the ground of the endowment, and is that vast field in which the created personality puts forth his activities separate from the Creator, but with the unchanged and unchanging endowment which he received from Him, and for the use of which he becomes responsible. It is that vast field in which he places himself, his will, his purpose in all that he does.

In all changes, however, and no matter how vast and destructive, we are not to forget that the parties are always together, to that extent that The One furnishes the power which the other uses, and therefore a mutual co-operation becomes eminently practicable in all the activities of the rational endowment where the will of both becomes one and the same. In other words, the Creator not only supplies the needed capacity for rational activity in the unchanging endowment of powers given, but can furnish any other power, in the subsequent use of those powers, which He may see fit to grant; and we may add that no one in the Universe can have so great and personal an interest in the welfare of another as He who places him in the realm of being, and gives to him the outfit adapted to his order and plan of life.

In conclusion, I cannot conceive that any created agency,

though it be satanic, can change the rational endowment ; neither could the Creator permit such a change if it were possible, for if He is to reward His servants and to punish His enemies, they must always carry, intact, the constitution of being which is to receive these deserts, and all the agencies for remedy and recovery must be applied, and only can be applied, in the field and on the ground where the troubles have appeared, which we have seen will be in that which is personal, and individual, and self-begotten in the separate personality. So, also, we may see that any mediation which can be effective must be not by one afar off, but on the very ground of the hostilities and among the parties concerned.

We place in form that which we have herein found as a condition of rational being, to wit : *The elements of the rational endowment must be immutable.*

It is here to be noted that this formula does not determine or define these elements, but simply declares a condition—one of the conditions—in which they must stand, whatever their speciality, power and purpose when they are created, and as the factors in a rational endowment. Whatever is so found as elements of the endowment, according to this formula, can never be removed, but must abide. Time and its successions will not change them ; eternal ages may pass, and still these elements of being remain the same as at the first moment of their beginning. But they themselves—the factors—are not yet found, but this condition only ; and now we may look for any other condition which may be seen to be most intimately connected with this in the order of the original plan.

Action will involve change—not to the power used, in the sense of loss, but a change of a kind as yet unknown to the person using it. A rational endowment must have a purpose, and this must include activity of some kind—the beginning of proceedings, whatever they are to be—and this, from our present standpoint, is wholly in the dark.

What is this to be ? What can we say of it ? In the plan of the rationality, what is to follow any activity put forth by it ? What result or results are to appear ? What new

thing or new fact will come along as a sequence? Here is an unused endowment, direct from its Creator, ready to begin its activity—what is to follow?

We reply, the result will depend (at first) wholly upon its surroundings and the powers given. As a rationality, any cognitive faculty in it would, in its action, take hold of anything adapted to its reception, and so an item of knowledge would be taken, and this, as something which it had not prior to its action, would be something added to itself—a proper first result. A second active movement would give a second result, a third movement a third result, and so on, indefinitely; and all these acquisitions would be its own, and not another's, but belonging to the personality, and so may be said to bring a personal change with them to the endowment. It is not now simply an unused endowment, but an endowment plus its acquisitions.

Here would be *increase* without any loss of elemental being, as we have seen that these elemental powers are not subject to change by loss, or reduction, or depreciation. The change, then, is not one of equivalents, as where one goes and another comes, but the addition of a new product. This is a positive enlargement, beginning at once, and we might designate the process as *increase by growth*, except that growth is usually constant and continual, and we do not know that the endowment is to act constantly and continuously, especially in its first operations. But we may call this *increase by activity*, and this, accordingly, will be a second condition in the plan of rational being. That which is to come forth from the Creator as a rationality, must be such in its elements as to bring increase to the personality by their activity. The endowment will be one, and in one person, and will act as one; but it will be complex in its diverse activities, and so we use the term "element" or "constituent" in the plural, in speaking of the make-up of the endowment, and may use the following—to wit: *elements, constituents, faculties, factors, powers*—interchangeably—meaning always, by either of these terms, the whole endowment, and that a personal unit.

How far any other than a cognitive power may add to the person we do not now inquire, or whether other faculties act invariably to make increase—as there may be some that do not attain their object, and so add nothing to the common stock,—so, also, nothing as yet in our inquiry is determined as to what the knowledge which comes first is itself to be, as that will depend upon locality, and agencies to be specially arranged with a view to that particular.

The condition of increase, however, is now sufficiently seen, in that one activity to be firmly established, and is itself a permanent fixture in the plan of rational being.

We may note here, before proceeding further, that the very first movement put forth by any one factor will be a beginning, and the first real beginning, of a separate, personal, individual, rational agent, to whom these powers have been given, and that its future increase will be his own, self-made, and all his own. This will be the point and moment of his beginning.

We may see here, also, better than when further advanced, the exact line of separation between the Creator's part (in what we have termed the co-operation, or partnership,) and the part of the created agent, here beginning his own separate career. We are not to say, however, that here the Creator's part ends, and the other begins; but here, when completed, the *outfit* of working capacity *ends*, as an unchanging endowment, and, *when all else is ready*, the endowment *begins*, but the Creator must provide other agencies before the outfit can be of any possible benefit. The most brilliant and powerful factors cannot act in a vacuum, or utter vacancy of other being and agency.

We now proceed with our inquiry as to other possible conditions. We have found two, and there is one more, which is, in fact, involved in these two, but sufficiently separate to demand a careful examination.

We will put it in a question: *How far up on a line of possible advance will the endowment begin its activity?*

To the mind of the Creator the whole plan stood before

Him complete, as one whole, but we have to examine it, part by part, and what we are seeking for all along, is not the mere fact here and there which appears, but the reason why the fact is there, and could not be other than it is—i.e., we seek everywhere for the prior law or condition for that which we find outstanding.

How high up is that to begin, which had no beginning before,—no prior experience,—no acquisitions whatever,—no reference,—no precedent,—and no knowledge,—or hint,—or prescience of what is to be? Shall it bring with it a capacity to instantly begin a full activity,—seeing the reasons of everything intuitively,—understanding in a moment everything it perceives,—strong enough at the first instant to undertake any work,—wise enough to make no mistakes or errors of judgment,—ready for anything and everything at the very start? If such an equipment were possible for a rationality, would it be the best for his own well-being, and for his future? This is the question, and we must reply that such a scheme, if possible, would not be beginning at a beginning, but at some distance along the journey, in which the first steps—and those, possibly, of unknown and unspeakable importance—would be omitted.

We will sketch briefly two diverse plans.

We may suppose a person created and held at a stationary point, and not capable or desirous of increase or progress—a being projected into life with a certain comfortable equipment, as to powers and capacities, sustained continually on that level, and only able to receive, hold and use that certain amount and kind of facts in which it first makes its appearance. Now we may conceive something like this, whose period or limit of being should be exactly adapted and conformed to such an equipment and that this might be complete at the beginning and call for no effort; and for *temporary* purposes, we can imagine such a plan of being, but not as chiefly or mainly rational.

For it is quite easy to see that such an endowment could only act in a certain fixed round—a circle constantly return-

ing into itself—and there would be in this a repetition of its experience, which would be, very soon, a continual iteration and reiteration of so much and no more, the monotony of which, to a rational being, would be unendurable if continued beyond its exact limit. To make it endurable, the *rational* elements would need to be *omitted* in the construction of its plan of being, and it would then answer to be used by a rationality and be subject to it.

But using the rational elements in the construction of a different and much higher order, let us suppose they begin their activity with such an equipment as would represent all that may be contained in the endowment and powers of the highest archangel in the presence of the Creator, all instantly furnished and provided for it, without anything prior (for this is the beginning), with nothing of its own, properly, in all the greatness, and potency, and variety of its so-called possessions—which are so, only, as things received; gifts wholly, and not one mark of its own making—and not much room or opportunity left for adding anything now to its perfect finish and completeness; would there not, in all this, if it were possible, be something still lacking, lamentably lacking, to a rational intelligence? Would not this monotony be as unendurable as that we have already mentioned as belonging to the fixed round of a lower scheme?

We reply, now, to the main question as follows:

If a rationality is to constitute a responsible agent, it will be an advantage to him—and *justice would demand*—that he should be, so to speak, *introduced and associated with himself* in the elements of his being, at the *earliest possible moment* of their activity, and with the *first and simplest movement* of the *powers given*.

A high range at the start, an exalted rank at the first, would possibly leave below him a substratum of being entirely unknown and strange to him, with which he has had no acquaintance or experience; but if an equal maximum of power and fullness of endowment can be reached from and on a lower range, from some initial point of beginning, it

may be possible, in some manner, to connect his own activity with the make-up of his own being—the first development of himself—and so the party most interested will be made to co-operate in his own further construction—the active elements for such a beginning, and co-working, and participating, having been first provided for him, at his first appearance among personalities. Economy as to time has no bearing here. It cannot be said, "There is so little time, the beginning must therefore be so and so;" but it may be said, "There is so much time, the beginning must be altogether and wholly as shall be best."

Now, instead of going up on the line of being, among high ranks, and selecting a dizzy altitude on which to project the life and begin an existence, let us follow down the line of being till we come to the smallest point of beginning, say *a capacity to receive*, and from this initial stand-point, *vacant of all but the power to act*—let the little individual come up into being.

All the possibilities of a rationality will now be before him, as securely, and perhaps more so, through *increase*, and he will start from an unchanging, immutable foundation, in the unused and unburdened endowment, with no chasm of prior being unaccounted for—no hiatus or unfilled gap along the line of his existence. On this plan, the question of ranks in being, might be one not of initial power, but simply of duration and use of faculty. To the question, then, "How far up shall the endowment begin?" we reply, not up at all, but down at the base, and at the lowest level where that which is rational can find something to do. This will be our *third condition* in the plan of rational being, and completes the plan, as to first conditions. All others, of which there may be many, will spring from these three, and may easily be referred to them, and their connection plainly seen.

We might use the terms *germinal beginning* for this third condition, but such a definition would be misleading. A germ contains within itself all that it is to be, and at the limit it ceases and passes out of existence. It may pro-

gate itself, even in multitudes, but none of them will proceed beyond its little round. They all come to an end, and pass away. It will be better for us to avoid, as far as possible, any terms belonging to plant or animal life.

If these three prior conditions are rationally found, they will be seen to be primitive and fundamental. The first, *immutability of the endowment*, will give stability to being through an identity indestructible through all durations. The second, the condition of *increase*, will open the way into a vast range of possibilities,—in one direction infinite,—and the last,—the condition of *beginning from the lowest level*—will give, through a self-activity, self-knowledge, and, if rightly used, self-control and self-possession.

These are not the elements or constituents, in the plan of being, but the conditions in which the elements, when found, must appear.

Whatever these elements may be when found, the person using them becomes, at that moment, a rationality created and separate from the Creator.

What it then does, will be its own doing,—what it sees, will be its own seeing,—what it reaches, will be its own finding,—what it receives will be its own taking,—what it carries, will be its own holding,—and what it is, will be its God-given endowment, plus the results of its activity up to that time,—nothing more—nothing less.

CHAPTER II.

THE ENDOWMENT.

The Endowment Spiritual and Self-active.—Where Shall it be Placed?

We are now in position to inquire into the particulars of the elements, or constituents of the rational endowment. In looking for the plan, we have, so far, found three outstanding conditions, and from these conditions, it is possible we may get a proof of the essential content, as a whole, of what this endowment is to be. The inquiry is not now of what might be termed the faculties, as to what they are separately and distinctly as such, but what these so-called, and at present undefined faculties, are in themselves to be,—or, in other words, what this endowment is in itself.

Not what is its manifestation—or how does it act, or where and when—not those particulars at all, but what is it in its own being?

What is it, and what is it to be? Now, whatever it is, according to our first condition (immutability), that it is always to be. And this fact, its perduring, answers the question, and both states and proves—emphatically, and clearly, and beyond doubt—that the endowment is to be *spirit*, and in action, is to constitute a spiritual personality.

For the only created being, that continues the same, and does not in any manner change its elements or lose by its activity, is spiritual being. Force holds its own, but it changes its form and its nature in a thousand ways, and its use and value are found chiefly in that fact.

But that which holds its own, and so remains, after adding to itself indefinitely, and, instead of losing, becomes greater

and stronger by its continual expenditure of its power—must be a spiritual agency.

We have now added this important fact, then, to the conditions in the plan of the endowment, that the endowment is to be a spiritual endowment, and all its elements—if we use the plural to express the diverse activities of one personality—must be spiritual elements.

But the endowment is power also, by the second condition (*increase*), the peculiarity of which, we have just noticed, in this, that it adds to itself by its own activity, and is, therefore, in a modified sense, creative. We add this, therefore, in the plan of the endowment, that the rational endowment is to have *spiritual potency*, and is to be, always, a spiritual potency, at present of unknown measure, but, in any case, capable by increase of indefinite enlargement. We may infer—from the fact that the measure of this power is not defined, and so is wholly unknown,—that this potency of spiritual being is, in a certain sense, inconceivable, and is, perhaps, to be the most important feature of the endowment.

We have now two particulars in the content of the endowment, to wit, *spirit* and *power*.

The power is not separate from the spirit, but the spirit is the power.

But we ask,—power for what? and the reply is—power to act as spirit. In that case the power is its own, and does not come from without, and so we may say,—it is *self-active*. We have here another particular to add, in the plan of a rational endowment,—that it is to be *self-active*.

We have, then, in all so far found, a self-acting spiritual agency, of unknown potency. It is created, and in that fact there is a promise, also, of an unknown dignity, and of an unknown glory, as being among its future possibilities.

A self-acting spirit, endowed with power, is now ready to act, and the next great question, in the plan of this being, is,—Where is it to be? Where is the activity to begin? What is the locality, and where is it, where he can best make his

appearance under the three conditions in which he must stand?

We must now revert again to the great underlying condition which precedes all others, and the one in which all other conditions themselves are first found—and always remain—that the personality is to be a created personality, the endowment a created endowment, the powers given created powers, and if they continue, and so long as they continue, they are to have their standing and being in the Creator.

But, so far, there is provided only the power to act, and this is precisely the time to notice, carefully, that without something more provided, the powers given, however great, and spiritual, and potential, will be utterly inefficient and inactive. For, according to the third condition, in the plan of the endowment, it must begin at the lowest level of a rational activity, and with nothing in hand.

But if there is nothing in hand with which to occupy itself—if it cannot turn in upon itself, and put forth its activities on what it has, for the simple reason that it has nothing of its own, as yet, but the capacity to act—and even that in a way as yet wholly unknown to itself until it has an opportunity to begin its action, and so find itself—if there is nothing to remember because there has been no past, and no gathering of facts, or truths, or anything whatever to take hold of—then, if there is nothing external, either personal or impersonal, with which it can deal in some way,—no means or agencies other than itself—there will be absolutely nothing for it to do, and it cannot even begin to come to order, but must forever remain a changeless fixture of unused and unusable power, of no value to itself, or to Him who created it.

It will, therefore, devolve upon Him to provide means and agencies which shall furnish a suitable and proper opportunity for the outcoming activities of the endowment, which will seek instantly, as living spiritual potencies, for something to do.

We may notice here—as now seen, and seen better than at

any advanced stage—that the proper field of its activity, at least at its beginning, is to be, and must be, *outside of itself*—and if its activity is to bring it anything, this something brought to it will be from *outside of itself*—and if anything pleasurable is to come in, it must be from something or some agency *outside of itself*. How long this state of things is to continue, we will not now inquire, but if it should prove to be an integral part of the plan of the endowment, and to prevail, to a large extent, in all its future experience, we may remember that we found it in the very beginning, and framed in, in the construction, primitive and fundamental.

Here it may be claimed that if its activity is to be found outside of self, let it be, then, at once, in and with the Creator. That must be, it may be said, His ultimate purpose, in any plan of rational being.

We admit that this is the ultimate purpose, and that through certain media, this will be, or may be, accomplished. It is, unquestionably, a part of the plan, but in what condition is an unused and undeveloped endowment to appear before God? What can it bring before Him, when it has not, as yet, any use of its own powers, and has not even come into self-consciousness? It must first receive somewhat from without, and develop somewhat from within, before it can have anything strictly its own, and so there must somewhere be a process, calling for time, and an experience of its own diverse methods, before it can be said to have come to order, and to have formed itself into a personality. For it is the active endowment only that becomes personal, and until it so acts, it falls short of being a personality, and is only, as we have already termed it, a changeless fixture of spiritual power, of no value to itself, or to Him who brought it into being.

The previous question, therefore, (where shall the endowment begin its activity?) is one, as we may now see, of the greatest magnitude.

We, on our part, in all this discussion, are simply seeking, looking for, endeavoring to find—the plan. If we were

ourselves forming or creating the plan and all its arrangements, we might put the question in this form, to wit: Where shall these conditions which we have found, and which we have seen must be in the plan of a created rationality, (*immutability, increase, and beginning at the lowest level*,)—where can these conditions be arranged to the best advantage of the individual who is to make his appearance in them? Or,—these conditions being fixed and unalterable,—is there any choice as to locality? or is there any choice as to circumstances? Is he ready to appear anywhere and everywhere?

If we are permitted to suppose that questions similar to these came up before the mind of the Creator, it must have been before the creation of the present outstanding Universe. Let us imagine ourselves as looking into these questions from the same stand-point. Let us go back into eternity, to a period prior to all that we now see, and ask these questions there, "or ever the earth and the world were made," before the stars lighted up the deep, before chaos came into order, and system, and law and special arrangement, and when the things visible now were invisible, and the forces now in operation had not come into place and efficiency, and darkness and silence were on the face of the deep. Let us imagine ourselves placed there in that eternity before time began, and to be somewhere present in the spiritual realm of that Great and Wonderful Being who created us and brought us forth into rational being, and has endowed us with all the faculties and powers of an eternal life—Him in whom we live and move and are. In this realm, also, are the creatures of God, ranks and principalities, and powers and dominions, which have sprung from His creative power in the past eternity. The wonders of this realm are beyond the power of tongue to express. The greatness and the glory of these high personalities are utterly and beyond all thought inconceivable. Great, and strong, and mighty, and of perfect purity, without spot or stain, they are before the throne of God, and their home is there.

Now shall the little individual, whose plan of endowment

we have been sketching, begin his activity in this realm? Shall this child, the magnitude of whose being is at first to be as a mere point or capacity of beginning—receive his first lessons and impressions in this state of open vision? Shall the light of eternity be permitted to fall with full force upon him, on his first entrance into life? Can he bear the impact, the weight, the shock, of the eternal verities, and the glory of them, when, as yet, he can scarcely bear his own consciousness? Can his vision at once be adapted to the infinite depths of that realm? Can he live, even for a moment, in that presence? Would he not be overwhelmed with the magnitudes and the numbers, the multitudes and the varieties of that strange and wonderful kingdom?

We cannot answer these questions any further than this, that if the conditions of the plan are substantially as we have indicated them, a first appearance here, would be out of place. If without any immediate reference to this realm, and solely in regard to his own individual welfare and self-poise, we have seen that it would be highly disadvantageous to begin with a high endowment—that he would be unable to steady himself, or carry himself properly—that he would be top-heavy and without ballast, and this without reference to others, but himself only—how, then, would he be able to carry himself with propriety, or even retain his self-consciousness, if suddenly admitted, with whatever equipment, into this kingdom? These, and other questions directly connected, are so primal and fundamental, they demand a careful examination.

We may put all these matters in the one inquiry, whether the endowment shall begin its activity directly, in the presence of its Creator, or separate from that presence.

First, it is important to notice here, that the Creator, in forming the endowment, has already placed it, so to speak, separate from Himself. In the act of creating that which is to be the beginning of another and a separate personality, it was necessary to detach it from Himself and to place it outside somewhere—not any longer in His own Being, although,

in one sense, a part of it—but so far separated as may be necessary to give it the best and fullest opportunity to act as a separate personality. The Creator, I say, has already necessarily created it in a state of separation from Himself, and the question is how great must this separation be, and what manner of separation is it to be? Is it to be a separation real to both parties, or to one only? For there is still to be a union of the endowment with its Creator, however great may be any apparent separation from His conscious presence. The separation never can be so great as to disunite the parties—i. e., the Creator, who brought forth, and must sustain and continue the endowment, and the personality, who uses it and finds himself in it. It need not, however, be inquired into, in the light of convenience, as to whether the field of the activity shall be near by or far removed, for to Him, distances in space will be of no account; and wherever it is, He will be as much present in one place as in another, for the purposes which He will be carrying on, manifesting His presence here and there, in the manner which He sees to be wisest and best.

We have already suggested that a direct manifestation of His presence, to an endowment beginning under such conditions as belong to it, would seem to be impracticable, if not impossible. And the reasons are to be looked for, first of all, in what we may designate as the exceeding potency of spiritual being, and the unknown and possibly irresistible outflowing influences of spiritual presence.

In reference to this, we may suppose that the manifestations of the Supreme Being may be graduated to the varied capacities of the different orders and ranks of rational being which He has Himself created and still creates—and that for the beginning of each of these varied orders, certain arrangements might be needed (temporarily) for adapting, and limiting, and defining such manifestation, and to be in each case special and peculiar to the order as such—and also, that for an endowment that begins at the lowest level, the manifestation should also be at the lowest level at which He

should see fit to declare Himself,—and in these cases (referring specially and only to a first term of duration—the beginning—the initial proceedings) these so-called arrangements might themselves be the manifestation, on that level, and the only outward manifestation that could be made advantageous to the parties concerned.

This opens up the subject sufficiently in that direction. We will now turn to another matter which is close at hand.

This exceeding spiritual potency is also to be the marked characteristic of the created endowment. If, therefore, any arrangement is needed as a protection from the supposed outflowing energies of this spiritual presence in a spiritual realm, and especially as would be the case in the presence of the Creator, so also it may be needed as a restriction to the same potency (the outflowing energy) in itself—some method of limiting, defining and regulating the first activities of that which has never been in action before, and which otherwise may be limitless, indefinite, unregulated and irrational. It might also be supposed that the protection from spiritual power from without, and the restriction of the spiritual power within, might both be arranged in—and be a part of—the same plan adopted for the manifestation of the Creator's presence on the low level at which all the proceedings (when arranged) are to begin.

In brief, the endowment seems to need both protection and restriction before it will be safe for it to begin its activity.

Now we ask, can such protection and restriction be provided in the immediate presence of the Creator? To answer this we must ask what will that need to be, which can protect and which can restrict spiritual potency in the manner required. Would it be something more of the same spiritual and elemental content—some agency which might be created for this special purpose, *i. e.*, of protecting the endowment from other spiritual powers, whose office-work should be to guard and protect all newly-created endowments during their first experience? If so, this protecting agency, if a spiritual one, would only increase the difficulty; for what

is needed to protect, is something to *shut out* immediate spiritual agency, and it is conjectured that something may be found that will do this, and at the same time restrict the same agency in the endowment.

If, then, we follow up the inquiry as to what can so protect and so restrict—we must see now, very plainly, that it must be something compulsory,—something which—within certain definite limits—shall offer a constant resistance, and an effective resistance to the influences and potencies which it is desired, to a certain extent, to exclude—*i. e.*, so far as may be found of advantage—to that extent precisely, and no more.

Here begins the great difficulty in the plan, for the conception of anything compulsory in the spiritual realm is inadmissible. We know but little of that realm, but nothing can be more certain and positive than this, that the citizens of that kingdom are free. He who creates the endowment will provide for it, and to Him there are no difficulties, but to us who are searching for these particulars in the plan of being, the mysteries are constantly before us, and we can proceed only step by step. If it be said, the compulsion may be easily found in the spiritual potency of the dwellers in that kingdom, and ought to be admissible there, on the ground that if a real compulsion is called for, we may suppose that it could be made much more endurable by coming from pure spiritual beings, than from any other kind of agency, (if there must be an agency for that purpose),—this, even if permitted, would be wholly impracticable, for the protection and restriction needed must be constant, instant and continual—a permanent state for its appointed time—and besides, as already stated, it could only be done here by a still closer relation to parties from whom the endowment is seeking to be separated.

There is, also, another difficulty. The endowment must, also, itself be free; and, strange as it may seem, its freedom can only be secured by that which can protect and restrict it to the extent desired. If proof is needed that the endow-

ment is to be free, we have it in what we have already found in its spiritual content—to wit—that it is to be self-active. If it is not free, then it is not acting from self and is not self-active. If it is self-active, then it must be free. As a spiritual rational personality, it must be both free and self-active. If placed within limits, then its self-activity and freedom will be within those limits.

That is the point we are approaching in regard to what is to constitute the restriction, which will still leave it a free, self-acting personality.

It would seem, from the peculiar state of the case, that an agency that is not itself of the nature of spirit would meet the demand. It would meet it, so far as this, that it would not contain—and so obtrude—the element from which the endowment needs protection. It would not be objectionable in that particular. It would be a certain efficiency or agency, minus all that is spiritual and rational and personal. Not necessarily the antithesis of spirit, and not so far different that the two cannot come together. Let us follow along the line of this suggestion, and ask whether the Creator may not originate—put forth from Himself—create—something of this kind. In so doing, He would also necessarily place it separate from Himself, and if it is something which could come into form and occupy space, then there would also be found something for which space seems peculiarly and very largely adapted. If something of this kind is first to be created, then this would become another and a very *important part* of the *plan* of a created rationality, and the elements of the endowment would need to be such, when created, as could find their proper activity in the field of these arrangements, and with these diverse agencies. The plan of the endowment would then not be limited to a plan of fellowship and communion of spirit with spirit, but would include a dealing of some kind, with—and perhaps from—these other agencies, whatever they are to be. We may suppose that this would quite largely *modify* the primal *structure* of the endowment, while the endowment itself, as spiritual, would still remain

the same. Whatever is introduced, it must not in any manner, exclude a proper and regulated communion of spirit with spirit; for when, at an advanced period, this personality is prepared to appear in the presence of its Creator, it will be as a spiritual personality, prepared for a free rational intercourse with those dwelling there; and for this purpose, its elemental structure and the potency of its factors will need to have been—and to still be—precisely the same as theirs. As unused and untried and undeveloped, it will be, at the beginning, simply potential, but the power as it comes forth into action, will be the same in kind with that of all spiritual being, and its prior dealings with other agencies, (if there are to be such), must be supposed not to interfere with this spiritual content, but in some manner to subserve and do a certain preliminary work, in developing, indicating and regulating the same.

In order to see more clearly what would be the probable movement of an *unrestricted* activity, and so, also, see a little better what it might need, let us now suppose that these purely spiritual factors in the newly-created endowment, shall begin their career without restraint or direction of any kind. As soon as they are moved into activity, severally or unitedly, whether by their own self-active movement, or by something without, or by both combined, they will—unless held in check in some manner unknown to us—be ceaseless in activity, (we may suppose) non-intermittent, without sense of effort or of weariness, however great and rapid in movement, and will so continue to act without let or pause, indefinitely. Before it has any knowledge of itself, or of others, there would be, in its first venture, an indiscriminate plunge (not owing to the weakness of the factors, but their potency) into the facts and laws of being, before, as yet, anything is known of these facts and laws, and before anything is known of its own powers and modes of activity, and proper methods of procedure,—methods which can only be known as acquired, and powers which can only come forth in their exercise.

Will it be possible, we ask, for potencies so great and

faculties so complex, to begin their activity rationally and safely in this unrestricted manner? If the laws of its endowment, and the very methods of its varied activities will all be, one by one, not things fully found or comprehended in the fact of coming into being, but in each particular are to be matters of slow acquisition,—things to be examined, tried, proved and judged, and at last only slowly and partially understood after long-continued, patient and repeated exercises of all its faculties,—then, in place of the ceaseless and tireless, unregulated movement, may there not be need of that which will bring *partial cessation—rest—stoppage—interruption—new starting-points—re-consideration and calmer movement?*

If this regulated and calmer movement is needed, then, as conditional for it, must there not be an arrangement for succession in time? and, as conditional for time, an extension in space? If so, we shall have arrived at this forecast, that the plan of a rational endowment can only appear and be carried out in relations of space and time. It will follow that in addition to faculties wholly intuitive, such as we may suppose belong to spiritual beings, there will need to be a subordinate class of working faculties, which can take a slower, discursive activity, in a separate field and within fixed and near-by limits,—and be specially and exactly adjusted and adapted to these new space and time relations. This brings us again to the question, What shall be the efficiency or agency which shall so restrict and secure to the rational endowment this slower and more regulated activity, in which such subordinate faculties may be enabled to find their appropriate methods, and attain for the endowment a rational self-control? If it be suggested that the endowment be created with a prepared self-control, there would be in that instinct only, not a rationality. A prepared instinct would give a so-called (apparent) self-control, but instinctive only, not rational. A rational self-control must be acquired, and the check and limit to the endowment necessary for this acquisition must be, as we have found, something compulsory, and therefore something other than itself, and, whether

personal or impersonal, must be, as we conceive, ever-present and constant for its appointed time. Once more we ask, Can any such ever-present and compulsory check or limit to a rationality be found or have place among pure spiritualities? We think not. We think it can only be in something of a different potency and of entirely different component elements. But granting that such a restriction could possibly be arranged in the spiritual realm, it will still be necessary that the endowment, however arranged and placed, and within whatever required restrictions, shall be entirely free, within those limits, and subject to no interference except such as may come from its own inherent laws of being, as a rationality, and we may reasonably question whether such freedom can be found (with the initial conditions of an untried endowment) in the midst of what may be the irresistible pressure and outflowing potency of immediate spiritual presence.

Again. If the non-intermittent and continuous, rapid, impetuous movement,—such as we suppose it to be in the primitive, normal, purely spiritual state,—is to be in some compulsory manner checked and reduced in a first experience, and provisional subordinate factors added in, in the endowment, which shall be adjusted and adapted to a slower movement, in relations of space and time,—then, if in these space and time relations some agency wholly new and diverse from that which is spiritual can be created and come into form and place, there would be to incoming personalities, with unused and untried rational factors, the very great advantage of seeing first, in a time succession, and in form and outline, to the fullest extent and in the greatest variety of which such forms would be capable,—a prepared representation of certain primary laws and statements and first principles, in the interpretation of which, the subordinate faculties above mentioned, would come easily and attractively into their own appropriate regulated movements as designed, while in reference to personalities—spiritual beings,—their higher endowment would still be wholly and purely intuitive for all the laws, and facts, and revelations, of that kingdom.

If such an agency is introduced and takes position in space and is moved into action, then — in its own fixed and restricted range of efficiency, in its time limits, and in its own separate and separating way — it would be mediatorial; and a clear insight at this stage of the revelation would see it to be, not the sure prophecy perhaps, but the preparation and prothesis of a different mediation (if such should be needed), which would be rational — personal — spiritual — uniting, not separating — and not limited to time and space, but having power and efficiency above as well as within these premises — and the localized premises would constitute a proper elemental and intermediate state, precisely adapted by its seclusion for that which is now to emerge — come up — into its activities in the unknown and untraveled realm of being.

We would then have, in the very beginning of the plan, first of all, the forecast of an intermediate — and in that particular, a mediatorial — ground work of elements, as far removed as possible from that which is spiritual and personal and responsible, securing thereby (within these metes and bounds), entire freedom to the incoming factors, and a true and proper beginning at the lowest level of rational activity — fundamental and basal — for below these formalized agencies and beginnings, there would be only the chaos and darkness of the great deep.

We are now getting a little insight into the greatness and vastness and complexity of the plan of being, and as yet we are only on the threshold, and all our investigations are to be, and will be, upon the threshold. It is as far as we can go, and we may be thankful that we can look in, at the open door, and get a glance at the wonders and the mysteries of the plan of rational being.

The doubt is not that there is so much as we have found, and that it is real and valid, but that there is so much more, that is unseen, and unfound, and yet to be revealed.

CHAPTER III.

THE IMPERSONAL.

Its Content and Connection with the Personal.

We have now before us a shadowy conception of something entirely new in the plan of a rational endowment. As something diverse from that which is rational, it will be separate from it, and so becomes a separate party—a second party in the plan, and just as important, in its place and for its uses and purposes, as the first party, and in one sense much more so—for this party of the second part, it is evident, must first be created and come into place, before the first party can make his appearance. Both, as yet, are in the background, their elements not found, and only the conditions of the one whose plan we are seeking, and this second party now appears as conditional for the first, but as far as we can judge, to remain—as a condition—only for a limited duration. Any apparent union between them, however close and intimate, will not by any means be a union of elements, and therefore, not strictly a real union—for their innate diversity will always prevent it,—but an apparent unity will show itself in a certain reciprocity, and in the fact that they will both occupy, for the time, the same premises, and live and act together as one.

Now, we may ask, what is this new party to be? As we put this question in regard to the endowment, and then looked to the conditions to get our reply, and found the endowment to be *spirit* in its content, so we may look to any conditions which call for this second party, to determine what that also is to be. To do this we shall have to repeat

a little, and go over, briefly, the same ground recently examined.

First, we had before us the exceeding potency of spiritual being, as calling for some adequate protection from the supposed outflowing power of spiritual presence.

Second, the same spiritual potency in the factors of the new, untried endowment, call for an adequate restriction in their own activity, (not a reduction, or temporary decrease of power,—not that at all,—but something, to check and limit the activity,) and in so doing, point out and secure for them their appropriate methods, their laws of being and their best results,—in regard to which it was noted that their strength and intensity will demand such adequate restriction, and (third) that this, to be adequate, must be compulsory and ever-present.

Fourth, we found, also, that this agency and help for the endowment must necessarily be something in its elements, other than, and diverse from, itself. We now proceed.

Fifth, this other than itself must be personal, impersonal, or both. If personal, it will need to be either a constant, invisible directing power, given to the endowment to protect and restrict as called for, which would be *instinct*—or that two personalities should be joined in one, the stronger to control the weaker, which latter, in that case, would not be free, and would also be a plan for two—a duality—and not a plan for an individual.

Sixth, if impersonal, it will be necessarily other than the endowment in its content, and may be compulsory and constant and ever-present. Within such impersonal restriction, there may be perfect freedom for all the initial activities of a rational endowment.

Seventh. But as this agency must have power to restrict and limit, it must itself come forth from a person, and be created by the same Creator who creates the endowment, and be, in all particulars, planned and arranged for its use and benefit,—and now we may say that such created agency will be created *force*,—which, also, as ever-present with the

endowment, will yet be invisible (except as to its manifestation), and so will be, in a certain sense, both personal and impersonal to the main party. Impersonal, as not being sensible, rational, spiritual or responsible—and personal, in a remote sense, as being an expression of the will, and power, and to some extent the purpose, of the unseen Creator.

It is now quite conceivable that this unique combination of what we may here designate an impersonal-personal, may provide the needed preparation, protection, restriction and freedom for the rational endowment, in some localized organic form, suitable for the purpose, and that the same created impersonal agency may be capable of being put in a world form, and so provide a locality and home, where the proceedings may begin, and the plan of the endowment be brought at once into practical operation.

We do not see that it could well begin in any other way than this which we have traced, and so we believe that this is, so far as we have found the outlines, the true plan of the created rationality.

And now, before either of these agencies (*spirit and force*) is brought before us in any kind of outward manifestation, and while they still remain alike invisible, and each alike the direct product of the Creator's power, and each alike, in its own purpose, a kind of manifestation of Himself, as One who creates all things, plans all things, arranges all things, controls all things, and puts His thought in them, and does all to satisfy Himself and carry out His own eternal purposes—while these agencies are still uncreated, and have not yet come into place—let us ask again, and ask for both,—Where shall their activities begin?

When we asked this question in reference to the spiritual factors of the endowment, one of the objections to beginning their activity in the spiritual kingdom was based upon the supposed irresistible potency of spiritual presence, but now that a scheme of impersonal protection is seen to be a part of the great plan, the objection disappears, for in this we have found what was needed, and the whole arrangement of both

spirit and force, and their united activities, may be placed—for aught that we may know—directly in the spiritual realm.

It is only that which is connected with it that will be affected by it,—and all, and that only, which will be so connected, will be that rational endowment that begins on that level, and takes its first lessons from created force.

All that was necessary as a protection was an arrangement which would be a screen to one party and not to the other,—and then, if distance had any real bearing in the case, it might be convenient to have the new party directly in the midst.

Any point taken in space will be central. The infinite will be about it on either hand. The north and the south, the east and the west, may start off in their several directions, and never return. The height and the depth may also take their departures above and below, and may wander forever in the journey before them, and we shall never see them again. Moreover, this centre itself may move on, at an inconceivable rate, over the hollow void, and still be the exact centre for countless ages to come. In regard to leaving the spiritual realm, in the sense of withdrawing from it, it is impossible. The thought is inadmissible as well as inconceivable. There can be no such withdrawal. No rationality constructed in the spiritual realm can ever escape from it, for its own being is spiritual and only so, and constitutes for itself and its Creator a spiritual realm, wherever it is and in whatever form it may put forth its activities for the time being.

But, in its beginning, this new and prior creation is to be its home and its first acquaintance, and we stop a moment here, to note the profound significance of this new party in the plan of being,—so unlooked-for, so unexpected, so entirely contrary to what might be supposed to be safest and best for working factors, that are wholly spiritual, and I cannot help asking whether the spiritual capacities which are adapted for dealing with this new agency (although so diverse from itself in most particulars) will not find it again in other

realms, but in a brighter, and purer, and more glorious outward manifestation,—but still the same God-created force,—and whether in such diverse forms as may be conceived as being of but one simple element at the base, it may not be universal and permanent throughout eternity, changeable in form and manifestation, but permanent in its content, and ready always to set forth, in that manner, the will of its Creator. "All things serve Thee,"—the impersonal as well as the personal. "All Thy works praise Thee, O God, and Thy saints give thanks unto Thee."

We will now follow along the line of thought in regard to this new party, in reference to this, that it is introduced to do a work which spiritual agency, as such, cannot do. That is why it appears, and that only. It is not a thing of caprice, any more than the spiritual endowment is a thing of caprice. God creates each and both for a purpose, and the purposes to be accomplished and the positions to be occupied by this impersonal agency, will be such as no angel or archangel could effect, or approach in effect. These purposes, in addition to those of protection and restriction and freedom to the rationality, are exceedingly manifold and varied, and will be found in so many directions, that no general classification can be made of them, except that they are to be for the use and benefit of the spiritual endowment. In these uses they will have the rare and incomparable advantage of not being rational or spiritual. Their great and very peculiar value will always lie in that particular, that they are neither rational, or sensible, or responsible, and never will be. They will be for use and experiment, or enjoyment, and always at hand. They will be silent and speechless, but faithful and true servants.

Can you take a personality to pieces? Can you analyze him? Can you put him in the fire? Can you inhale him—eat him—digest him—pound him with a hammer—melt him and mould him into form?—can you build him into a wall?—can you, in short, use him as a thing? If you could do it, would he be as patient with you—as powerless, as submissive,

as obedient, as docile, as completely at your will, or as serviceable? We may go further. Would he be as fixed in his integrity, as unyielding in principle, as inflexible in observance of law?

We may now inquire how these diverse parties, the personal and the impersonal, the rational and the non-rational, the free and the bound, the self-active and the inert, the spontaneous and the fixed, the permanent and the transient,—may be brought together and be made to act for, and in, one personality.

What is to be the nature of the bond, or attachment, which will hold them in union after they have been placed together? How are two opposites to be combined in one, and how is the one to be retained by the other? How is the impersonal to inclose the personal and hold it in place, and still be itself subject, wholly and absolutely, to the personal? The party of the second part when it shall be brought into view, is to be phenomenal and visible—a vast system of agents and agencies made objective and holding place and position in space. The party of the first part is to be a spiritual being, and invisible. How shall the invisible have place, and contact, and action, in the visible, and be attached to it? A wholly spiritual endowment, we may suppose, would not stay a moment among non-rational force-agencies, if it were permitted to escape. It would demand its freedom instantly. It would claim its birth-right and call for a home among its kindred.

This arrangement for uniting these diverse parties will therefore need to be *compulsory*, and this will be one of the specialities of the impersonal wherever we find it, and one of the purposes of its creation. This compulsory union will be rendered entirely practicable, and the difficulty wholly removed by the condition which we found necessary of beginning at a low initial plane of being. The individual coming up into an experience in this condition, will know of no other until he comes to know it in the progress of his advance, and he will then be so habituated to its restricted and localized

way of living that his own preference will generally be, not for any change of any kind, but to continue on in *statu quo*, and this will be all that is desired in the first proceedings.

But upon any other scheme than that of so beginning, we cannot conceive it practicable for a rational intelligence to begin life subject to such restrictions, and obliged to find its action and satisfaction largely in its connection with non-rational agencies, such as we have contemplated in the party of the second part.

If we could overlook the work, as the Creator brings them forth into being, and places them together, we would no doubt see that the force-element (the impersonal) has been so formed by Him, that it shall be in nowise antagonistic to the spirit element, or contrary to it in any way, and although it will be restrictive, it will be so helpful, and so obedient, and serviceable, and enjoyable, the parties, although diverse, will soon come to the best of understanding and good fellowship.

But in what way they will connect and react upon each other, and by what subtle bond they will be held, during their term of mutual association, and by what common law between agencies so opposite they will come into one act, and follow one will, and become one person, will be known only to Him who creates them, and places them together in one personality.

In searching for the particulars in the plan of the endowment, we have to look forward into the future, and endeavor to take in that which is to be—or come to pass—and so find the contents with which the endowment must or may become acquainted, and so be able to say what it is that will be needed as faculty for this, and this, and this, which we have found in the realm of being. If it be objected to this method of determining the make-up of the endowment, that we cannot look into eternity, and so there may be faculties specially adapted for a higher range, that cannot be developed on a lower line, and therefore the endowment, as a whole, cannot now be determined,—we reply, the conditions we have found make distinct provision for an indefinite increase and ex-

pansion of being, and having begun at the base—at the lowest level—there is nothing beneath it that will not have been reached, and from that level it is always to be ascending, and each step from the foundation is an upward step, and will bring all into view that comes within the range of its vision. Its appointments, therefore, may be supposed to be complete, at the start, for the whole journey, and the steps may be so connected that they will traverse the whole ground—and, moreover, the constitution of all agencies, both personal and impersonal, may be such that the highest rest upon the lowest, in this sense, that the highest can only be reached from the lowest, and so the only safe and sure method is to begin at the beginning, and so, by holding all that is beneath, all that is above must come into view in the ascending movement, and more intelligently and enjoyably that it follows up its own plan of being, according to the conditions found.

Perhaps we may understand it better if we say that as spirit, it has (potentially) all that spirit can receive or do, and that what we call faculty is only a method of the spirit action, but as spirit, God-created and God-sustained, it must contain within itself the beginning of all that it is ever to be or to enjoy, and that therefore its rational endowment will be complete and finished at the start. It carries all from the beginning.

We shall not be likely to go wrong in the search, if we bear in mind, constantly, that the condition of increase does not merely admit, but demands a development and expansion of power and capacity, and further, that this expansion must take place according to its own structural laws, and that those laws are the laws of spirit.

But spirit is unchangeable,—and if, at any advanced period of a spiritual being, a faculty is added in, it must be like or unlike what it previously contained. If like to the other faculties, it may reach this by its own increase of what it begins with, and if unlike, then it would be something other than spiritual, and could not be admitted, or, if admitted,

could not come into permanent union with it—for “that which is born of the spirit is spirit,” and has its own homogeneous unity in its component elements, once and forever, without change.

The endowment, therefore, will reach all that can be reached by spiritual factors, from the condition of increase, and that enlargement which will come to it, in this, that the restriction with which it begins its first experience will be removed, as fast as it has properly prepared itself for a wider horizon and for higher activities in the spiritual realm.

It will be as necessary that this restriction should be removed, at the proper time, as it was that it should be placed in it, and round about it, at the beginning. That this will be a great and wonderful event in the history of every rationality, and quite beyond our conception, there is no room to doubt—but there will be no addition of faculty, or need of it, if the plan, as we have found it, is the true plan of being.

We may now proceed to designate other particulars in the plan, not yet examined. We found the three primal conditions of rational being in (1) the immutability of the elements, (2) their increase, and (3) their beginning at the first of the series,—or, as we termed it, the lowest level at which a rational factor could find anything to do. Also, that the endowment will be spiritual in its content, free, self-active, and of so great potency as spiritual being as to require some kind of limit and restriction, and that for this and other manifold purposes, another agency would need to be first created, and put in place, and prepared for the spiritual endowment, before it could properly and rationally begin its activity. This impersonal, non-rational, and non-spiritual agency, we also designated the party of the second part. We have shown that the two parties must, in some manner, be brought together to act as one, and have determined, as far as it can be determined, that the whole endowment will be found, if we find that which it is, at the beginning. There will be no

subsequent change, whether by addition or reduction of faculty, as such, and the only change of any kind will be in that which comes from the use of the powers given at the beginning.

We now proceed, with these particulars only in hand, to look for others that will be needed to complete the endowment, and in this, again, we must go back to such sub-conditions as may be found in these which we now have.

Early in the discussion, we pointed out the very peculiar state of the endowment in its beginning, as having all things to receive from some external source, so that all its operations, for some time, at least, would be outside of itself. When a home has been created for it, and a body prepared, and all its arrangements for receiving impressions have been put in good working order, if it has no companions—if it begins and goes on alone, with only the companionship of the impersonal, the endowment, however full, will lack the motive for action along the line of all that is social, reciprocal, and spiritually emotional, and so the practical result will be that it will not come into its own full developed powers, and will only, or chiefly, come out into a low, animal life.

This would be a proper place for us to notice the bearing of all social and educational influences in this particular—but our method only permits us to glance at it, and pass on.

We find, then, that there cannot be a plan for one, unless the plan for one is also the plan for many,—for countless hosts—thousands and thousands and ten times thousands—and that there should be one endowment, there must be many. This gives us several important sub-conditions.

First, it introduces *relationship*. Second, in order that the relationship may help in the plan, there must be *likeness*. The elemental content being always the same in the endowment, it is entirely practicable to Him who creates it to multiply the numbers at His own option, and to create them in this relationship, and in this likeness, and subject to all the conditions found.

So, also, as to any locality, the numbers and the multitudes

will be needed, if a place is to be prepared and a system of things adapted for a temporary habitation. This will occupy so much space, will be so vast and huge, and will call for so great an outlay and expenditure of forces,—the smallest possible dimensions which can be constructed, with the necessary outfit, will be sufficient for countless numbers, and will as easily make provision for countless numbers, as for one individual—and more especially so if the parties hold the premises but a short period and make room for others, as they also shall appear and come into place.

We must therefore enlarge our conceptions at this stand-point, and before the elements of the rational endowment are determined and take position in a personality, and before the plan can be considered as found, we are to consider it in the light of this relationship to others. We are to have before us, and to comprehend in the great plan, not this single individual only, but a great host which no man can number, and this, also, in reference to any possible future that is before them.

If, in this comprehension, we find and take in, as one whole, all that will be involved in that relationship, and in that prior, and higher, and nearer relationship to its Creator, (including that union of being with Him that is permanent, and constant, and instant, and eternal), then, in such comprehension, we shall have all the elements of the rational endowment, and the plan, in its initial completeness, will be found.

For if this endowment is ever permitted and empowered to enter into the presence and have free and joyful communion with Him who brought it forth into being, it will not be likely to stumble in any intercourse with angels, and principalities, and dominions, and other orders, however exalted, seeing that they are all far beneath Him, who sits upon the throne and rules over all.

We now proceed again, in the search for other particulars, and first, we have this of *likeness*—already seen in connection with relationship—and it may be sufficient to establish this

as a condition, that we find it already in the content of the endowment, as *spirit*, for this content is the same in the Creator, and in all rationalities, and is the same in all, at the beginning, in all unused, newly-created rational endowments.

In the sense here used, it is more than likeness—it is identity,—but inasmuch as it is a separate personality that is to use the powers given in the endowment, the identity goes no further than the spiritual content in the original endowment—beyond that, and immediately on putting forth any such spiritual activity, another personality comes into being. The identity then ceases, and this new person, just created, will begin at once in making up a self, and putting in his own will, and his own desire, and his own thought, and will so enter at once upon a line of action strictly his own—not another's—or the Creator's—but his own, and so will introduce a diversity, which may or may not harmonize with the thought, or desire, or will of others, or the Creator's. Now it is conditional for each rational endowment—seeing that diversities greater or less must appear, even when they begin with a positive identity in the elements of their being—that the methods of their activity, in the several faculties and capacities, shall all have in themselves the same unchanging identity which they have as spiritual factors, and subject to their own unchanging laws, and be the same in all endowments. There must be this likeness in all personalities, and it is further necessary for all the purposes of fellowship and reciprocity, and even for the proper development of the powers given.

If any further proof is needed of the same condition of likeness to the Creator, (as a condition of the endowment), it may be seen in this, (1) that the Creator does not at any time separate Himself from it—that He retains an interest in it, so to speak, and a much larger interest in it than any other person in the Universe,—(2) that if He creates it a rational endowment—and not an impersonal, non-rational, non-spiritual thing of mere use and convenience, or some form of

an organized life, governed chiefly by instinct—then, in such case, He cannot create it in any other than His own likeness. It is not a question whether He will so create it. It is clearly seen that if he creates a *rational* endowment, it must be in His own likeness.

Seeing this is so, it is perfectly certain that the faculties given will be such as can have rational intercourse and communication with Him, even from the beginning, and that the restrictions under which they put forth their activities in the initial life, will have been wisely ordered by Him to promote a true communion and fellowship, and be a true and ever-present pledge and witness of His unseen presence.

The condition which next presents itself is that of duration.

If it is proper that a rational endowment shall begin, it is equally proper that it shall continue. Having inherent and constant value in its elements, it must go on. The moment a rationality comes into being, it has a claim upon eternity. No one can dispute the claim. No one will withhold it.

If there was a reason for being brought into place when as yet it was not, much more when placed in being and endowed with a constant value must it continue and accumulate forever additional reasons for receiving and holding the power of an endless life. Moreover, its constitution calls for it. The prior condition of *increase* opens the door into the future, and *demands endless duration*.

It would be a departure from our method to pass through this open door into the future and anticipate the onward journey. We note only this—that the elements of the rational endowment are now seen to have *their proper home in eternity*—and they cannot be fully determined, or even indicated in outline, until they can be seen to be such as are fitted, or will be fitted, for an endless duration. Their adaptation to this, in all particulars, and in each one of the constituent faculties in the one personality, must be perfect from the beginning, complete, finished, as living, working, self-acting elements, already entered upon an endless life.

We will now inquire what will be conditional that the

endowment shall be eternal, and in finding these *a priori* conditions for that which is to be eternal, we shall reach other particulars of the greatest importance.

1. It will not be sufficient that the Creator has formed it, or brought it into being, for He has created agencies that evidently reach their limit of existence and then disappear. It will need, therefore, that the content of the rational endowment shall be wholly different from any such agency, and (2) it will need that it shall have that within it, that instead of coming to any limit of its term, will always be pushing on indefinitely into the future, and (3) conditional for that, it will need to be an ever-present energy (*every'a*), not always working, but ready, on occasion, to work with or without ceasing, through any imaginable duration, and (4) conditional for that, it will need to be a *tireless energy*, utterly without any sense of weariness in its activities, (except as it may be brought into a temporary sensible arrangement for certain wise purposes, in an organic form), and (5) conditional for a *tireless energy*, it must be spontaneous and self-active, and so without any sense of effort, in its own special field of action, as spiritual efficiency or power, and only made sensible of effort, by being placed in connection with an organism specially prepared for it, for that and other purposes of a temporary kind, (6) and lastly, it must not be capable of loss or decrease in the slightest degree, by what we may call the wear and tear of its activities—*i. e.*, there must be no wear and tear. All these conditions must be found in that which is to be eternal, and all these are found in the elements of the endowment, as spirit, and may be more distinctly traced in the first three conditions which we found, as primal and fundamental for a rational endowment.

We have also a strong inferential proof, in these particulars, of the exceeding potency of the endowment, in its content as spirit, and we may say that this spiritual potency is also conditional for the eternal duration.

We may also conceive that all the successions of time, (seeing that in the forward movement, and in the increase of

being, they are always progressing, and not retrograding), will more and more separate the endowment from non-being,—and it is non-being only that can halt and stop the proceedings.

We have now before us all the conditions of a rational intelligence, which we may state in these terms, to wit: The constituents of the endowment must be (1) immutable, (2) subject to increase, (3) must begin at the lowest level of rational activity, (4) must be spiritual in their content, (5) must be self-active and free, (6) will be of inconceivable potency, (7) will need a restriction within limits, and this to be compulsory and permanent for a limited first term of life; (8) the content of this restriction will be physical force, suitable as the basis of an organized form, in which the endowment can begin its activity, and also be a basis for a world-form or cosmos, in which certain great primary truths and laws can be permanently placed for its study and experience; (9) will call for associates and companions, introducing relationship and likeness; and (10) will be of eternal duration.

These conditions will embody methods of activity, in which the best of different methods, in each case, will be its law, and this will result in a system of laws growing from the facts of being and of experience, as they make their appearance. Whether there be a cosmos of impersonal forces or not, the rationality will not hold its own in a system of chaos. Its own structure, therefore, first of all, will be a structure of law and order.

But the ordered cosmos of force must itself be orderly, and this order we may also designate "law."

We shall then have, prospectively, laws of being—to wit: of the rational and the non-rational, spirit and force.

These laws of being must now indicate and prescribe the endowment—the formula for which, at this stand-point, we may place in these terms, to wit: *the endowment must be a capacity to receive and interpret the facts and laws of being.* At a further advance this formula will need to be enlarged.

We will now give a condensed statement of what *the Mental Plan will call for*, according to the conditions found in their time-order—which is precisely the reverse of the order in which we have examined them.

CHAPTER IV.

THE CONDITIONS IN THEIR TIME-ORDER.

I. THE MENTAL PLAN calls for, first of all,—*a prepared cosmos of force elements*—

1. For the purpose of placing, permanently and impersonally, before the interpreting faculties such facts and laws of being as can be presented in outward form;
2. For the purpose of teaching these facts and laws, in these permanent symbols, without gloss or comment;
3. For the purpose of executing upon the endowment, impersonally and impartially, the penalties of their violation;
4. For the purpose of securing, in impersonal elements, a changing, dissoluble organization, for the unchanging, indissoluble personality;
5. For the purpose of providing (1) adequate protection from the irresistible potency of spiritual presence, (2) a proper restriction for the first activities of the endowment, (3) a full security within such restrictions for entire freedom in all its activities;
6. For the purpose of permitting the endowment, from its first inception, to co-operate largely and freely in its own construction;
7. For the purpose of securing, to this extent, through impersonal agents, a foreknowledge of the plans and purposes of the unseen Creator.

II. THE MENTAL PLAN calls for *a rational endowment*—

1. Which shall be a free, spontaneous, self-active spiritual capacity to receive and interpret the facts and laws embodied

in all the forms of cosmical force, and in its own spiritual content and structure;

2. Which shall be, in its adaptation, complete both for things visible and invisible, and in its elements unchangeable and eternal.

III. As both of these created agencies, spirit and force, will be composed of certain active elements of peculiar potency, the plan of being will require that their diversity shall not be of a kind which will preclude their acting together in an organism designed for that purpose. As all force is the product of spiritual power, it may be expected that a spiritual endowment, placed, with living vital force, in an organism of forces, may act upon it with great efficiency, if they can become somewhat reciprocal, and as force itself will be an active agent, equally tireless and ceaseless in its activities, we may expect, in such a connection, *incessant action and re-action between them*, as long as the parties continue together.

IV. This constant interplay and reciprocity may be utilized to bring to the endowment through the medium of certain organic arrangements a formal knowledge of all such facts and laws as can be set forth in the great varieties of outward manifestation in the cosmos, and in reference to this kind of activity a body may be constructed on a system of supply and demand, the supply occasional and the loss constant, which will make the organic force variable and subject to great changes, and great reduction in its efficiency.

There will then be not only a constant limit to the activity of the endowment in the maximum of the organic capacity at its highest energy, but also the fact of occasional loss and great reduction of the organic power—and a sense of effort and weariness, in any call made upon it, may in this manner be brought to the endowment.

As the greatest and most fundamental want of the newly-created rational factors, because of their potency, will be that of restriction within narrow limits, and a frequent cessation and halt in their proceedings, this imperfect organism—per-

fect for its special purpose, but imperfect for a constant and ceaseless activity—will be precisely adapted to accomplish these ends. In this the fiery spirit may be curbed, and trained, and disciplined, till it acquires self-knowledge and self-control, and so be fitted for a larger liberty, and an uninterrupted and continuous action on other premises to be provided for it.

It will be requisite that all truths, principles and laws set forth in the cosmos, shall be without shadow of change, presenting themselves immutably the same to all generations, the bodily organs reporting them, without any interference of their own, or any comment, to the interpreting faculties within, and as it has been necessary that the powers of the rationality should be created and continued on in being by Him who gives them place—so the world, which He creates and puts in place as the field of their activity, must be the product of His own power and will.

These elementary facts, and truths, and principles, cannot be intrusted to the personal statements of individuals, but must be immutably fixed in that which is impersonal, and which can make no change, and have no power to touch or infringe upon its exactness of form, its perfectness and finish, its unchanging reality, its validity, its eternal truth. None but impersonal agencies can have a trust so important, and no one can place them and keep them in place but the Creator.

This organism, being composed of these impersonal elements, can return to them again, after its purposes have been accomplished, and the endowment can then take its place in an organism, in which, if there be a system of supply and demand, they will be kept precisely equivalent, and the embodied force will be more like the endowment, in something more approximate to its own spiritual content. This will be a spiritual body, and in this the life may be continuous and non-intermittent.

V. The formula for the endowment, having reference to the facts and laws of being, it must follow that these facts

and laws—to wit, that which is visible and otherwise presentable in this outward world of force and life agencies, and that which is also invisible in them, and in the great unseen realm of that which is self-active and causal—will prescribe and limit the power, scope and number of the faculties in the endowment.

VI. THE MENTAL PLAN will then require that this endowment shall take its place amid these impersonal agencies, in a flexible, living, organized body,—the spiritual with the non-spiritual, the rational with the non-rational, the responsible with the irresponsible, the personal with the impersonal, and the sensible with the insensible, in one initial life.

The methods in which the activities will take place will be varied, and complex, and progressive. The outlines of these methods, merely sketching the plan, we shall proceed to give in the next chapter, from the facts of experience, but with a reference to the conditions which we have already found.

VII. In this organization another agency will be needed, which shall establish and continue the connection and the reciprocity between these diverse creations, and so bring forth in them a mutual, practical co-operation, the methods and laws of which shall be made constant and uniform. A separate agency is needed, inasmuch as the cosmical elements are to be impersonal and non-rational; and as we have seen that the Creator, in bringing them forth to represent and execute law, will exclude from them any interpreting faculty, so, in like manner, if the organism is to be composed of these same cosmical elements, no organizing faculty, which thinks, and plans, and provides for its own activities, can be looked for in such agencies.

On the other hand, no such thinking, and planning, and providing, in reference to its own impersonal organization, can be looked for in an endowment that is to start with a mere capacity for thinking and planning, inasmuch as this very capacity can only begin its activities after it has itself

the full equipment for such exercises, an important part of which will be this organization of impersonal forces in which it is to have its place and method of operations.

There will, therefore, be the same necessity here for a separate agency, such as we have seen necessary in regard to the representation and execution of law in impersonal forces, which shall do perfect work, and do it unceasingly through all the appointed period of the organic union, and provide instantly for innumerable contingencies, all unseen and often unknown and unimagined by the main party. This agency not being in the cosmical elements, or in any rational endowment which has its beginning as stated, there is but one Person who can do the work, and that is the One who creates both the personal and the impersonal, and will make all the prior arrangements for their united activities in the plan of their creation.

But as it will still be necessary that the creating Power shall not be personally or sensibly present, the work done and carried on by Him will be through and in these impersonal agencies. The wise, intelligent directing agency, placed in the impersonal organic forces in the living body, will be acting in fixed, immutable laws, placed in these forces, and always from the unseen Creator, and no other.

It will further be necessary that He who makes this connection shall, in the very plan of the connection, include the plan of a separation at an appointed time. The protection and restriction for which this connection was designed, and all the involved discipline of all the faculties will have fulfilled their purposes, and may then be exchanged for a larger liberty and wider scope, and in a state and realm that may then be perpetual and without end.

VIII. The work of the impersonal agencies being designed wholly for the use and benefit of the personal, we are by no means to look for any antagonism between them. They must come forth so far different in their elements, purposes and activities, that one shall command and the other shall serve, but so far similar as to permit and provide for a

positive effective action and re-action upon each other; but as the personal will be invisible, it will be quite useless to expect that the manner of its action upon the visible organism will ever come into view.

But the impersonal forces will also be invisible, and equally hidden away in their own being, with this difference, that they will occupy space and form, and so may become, outwardly, objects of organic perception.

The facts presented, therefore, will be invisible, free, personal agencies, placed among fixed invisible forces—the latter acting in and under permanent laws, and in form, and capable of being perceived through organs made of the same materials, and designed for that purpose.

IX. The impersonal force element, having been created for the purpose (among many others, also,) of a compulsory restriction to the powers given in the rationality, will positively exclude immediate (visible) spiritual presence, and its own expression will have to be made through these impersonal elements, and be placed in symbolic form. All created personalities of this order will have to be content, in their first term of life, with symbols in all their communications with each other,—not because there may not be another way more direct, which they may come into at a further advance,—but because for the beginning of that which has had no prior experience, it will be better to go by rule, and form, and limit, and definition.

The restriction of spiritual being to such formal limits and precise definitions will be very severe, and, we may say, unnatural, but it will be the only way of coming up into a larger liberty, with safety, and the only way, also, of securing a permanent and solid basis for further proceedings.

This union of the endowment, therefore, with an organic body of elements other than its own, compels it to *act through its methods—to receive through its methods—and to transfer, or give to another, its thought—through its methods,—and all these are symbolic—put in permanent form.*

So, also, its organs are restricted to the perception of

things near by and close at hand—not to perceive all things, but a little at a time.

On the other hand, the action of the creating Spirit on the created spirit, and the response of the latter, may be with or without symbols, according to the nature of the transactions.

CHAPTER V.

THE MENTAL STRUCTURE.

Receptive, Emotional, Retentive, Constructive, Intuitive, Judicial, Executive.

The endowment is to begin as a blank capacity, and calls for something which it can receive—something which it can deal with. How is it to be managed ?

Can it be helped by another, and in what way ?

Speech, or language, is artificial, symbolic—and *cannot be given in the endowment*. Speech, therefore, cannot help it any until it is interpreted, and this comes slowly and by practice and very frequent repetition.

But the communication has got to be by symbols, and therefore symbols must be constructed in forms other than words or tones; and these, instead of making a transient impression like a spoken word, may continue to make it without ceasing, provided the symbolic form is fixed and permanent.

If, therefore, word statements will be of no account to a newly-created endowment, these permanent forms can present themselves continually, with their own unspoken statements, repeating them incessantly to the stranger just coming up into being, always giving the same thought, in the same symbols, and expressing the same fact, over and over, and without the shadow of a change. All this will be symbolic, but fixed and unchanging. *Human speech will never reach the perfectness of these symbols*—therefore these, which are perfect, must have the preference and the precedence; and

that we find to be the exact arrangement in the construction of the rationality.

We begin, now, with an examination of this method of teaching by symbols.

As this subject will be further examined in reference to worship and spiritual baptism, in the closing chapter, what we here give will serve as an outline of the ground-work in the plan.

It will be readily understood that the new-born child, which has had no prior beginning, and which comes up into being without experience, and without reference or precedent, should be brought very gently and silently into its first activities. The unspoken language will be the best.

First of all, therefore, the Creator has planned, and placed in the Great Deep of space, a vast creation of order, and law, and permanent form; and one of the special purposes in this arrangement, in addition to those of protection, and restriction, and freedom to the parties concerned, will be as teachers, to present constantly and without ceasing their formal statements of the Creator's thought and purpose. This presentation to each incoming party, with its unused, newly-created endowment, will be in object-lessons; and in order that this presentation shall always be the same to all others, a body must be prepared for each one, with an organic capacity to take each the same lesson, in the same manner and method. It will be conditional for the reception, or taking, of any such outward lesson, that the organ—as, say, that of vision—shall report it, in some way, to the spiritual endowment placed within the organized body.

It will be conditional for this that the organ shall receive from the object to be seen, a shock calling attention to the fact, and at the same time presenting a picture or outline of it. We use the word *shock*, because if the report, or presentation that comes to the organ, has an increased power and intensity, the shock will be very evident, and may be so great as to destroy the organ. It will, therefore, be conditional for the comfortable use of all the organs that this shock shall be

reduced to the smallest possible minimum. This may be called simply an impression ; and by this arrangement, therefore, we have the important fact that the endowment is *impressible*,—and this, again, may as well be expressed by the word *feeling*, or *sensibility*—i. e., it receives impressions of outward things, through the senses, in its prepared organized body of impersonal and life forces. Now, bearing in mind that there must be something of the nature of shock, however slight, in the reception of any outward facts, then we may say there must be something of the nature of feeling in the reception of such facts, and that therefore, feeling, or emotion, will be one of the first results of the activity of the endowment, in reference to such outward, formal presentations.

This authorizes us to say that the endowment is (1) *receptive*, and (2) that it has the capacity of feeling. This latter is not a self-acting movement, but a sequence, always, of something prior, to which this is second. For it is conditional for it that it has a precedent cause. It is not, and cannot be, self-originating.

We have now, so far, found simply this—that *spirit* (in a *prepared organism*) is *impressible* by *force*. We do not know that it is, or can be, *impressible* by *force*, except through and in a connection with a *force organism* specially arranged for it and adapted to it, but that with such organism it is *impressible* by that which is impersonal, non-rational, non-spiritual and irresponsible.

This is our first great finding in the plan of the particulars of the rational endowment.

Now, if *spirit* is also *impressible* by *spirit*, then there will be two agencies which can be made available—to wit, the personal and the impersonal—for giving impressions and reporting facts, truths and principles, (on a basis of *feeling*), to the factors of the rational endowment, and so giving its condition of increase immediate room for rational activities of every possible description and variety, that it may be desirable to have in what we may call a primary school of

elemental instruction. Now, that spirit is impressible by spirit, is the main argument in this discussion. It was one of the reasons, as we supposed, of this impersonal factor being brought into the plan of being, that the outflowing potency and energy of spiritual presence, directly in the spiritual realm, would require something to protect unused and undeveloped factors of the same spiritual content and make-up in a first experience, and that, on the other hand, the presence of the impersonal—even its constant presence—might be made quite endurable and companionable. That spirit acts upon spirit is involved in all rational intercourse, in all fellowship and communion, and that it is based upon feeling—emotion of one kind or another.

The negative proof that the emotional is conditional for a rational endowment may be seen in this, that without it the working factors would be hard, dry, mechanical agencies—merciless, unforgiving, unloving, passionless, sharp, and exact, and precise, and true, perhaps, but without any conceivable motive to put forth any activity whatever. The endowment, therefore, might be pounded upon by personal or impersonal agencies, but would refuse to respond, and if any action began it would soon cease for lack of a motive.

We may therefore formulate it that the rational endowment will be first of all *receptive*, and in its receptiveness it will be, secondly, *emotional*, and so capable of being impressed emotionally by both personal and impersonal agencies, and, as far as we know, by everything that has come forth into being in the created universe, with which it is, or may be, brought into communication.

Further, it is, we conceive, conditional for the emotional capacity that it should be in its general activities, (as motive to begin and continue any action), pleasurable in its content, and that if pain enters anywhere, it should be an exception to its general expression, and be only for some special purpose. We have already suggested that the spiritual endowment may only be impressible by force agency through a prepared organism, and if in the spiritual realm there may be

an organism which brings to the spirit pleasurable and joyful emotions, but is not subject to pain, then we must suppose that the precedent causes, (emotion being secondary always, and caused by something precedent)—do not enter there—are not found there—and are not permitted to appear. If, then, pain appears in the first term and first experience of the rational endowment, it must be for a purpose intimately connected, in some way, with its own well-being and future destiny.

In any examination of this, we are to bear in mind that all feeling and emotion—as we have just noted—is secondary and not primary. So in regard to pain, we are to notice that as a sequence it will refer to its cause, and we may therefore say that it is an indication of some harm or injury of some kind. It points instantly to an enemy. It checks, warns and threatens, or is itself an unwelcome witness and sequence of an injury already done. If, therefore, there is to be an emotional department, it will be conditional for it that it shall have some method of very quickly and pointedly characterizing any action that is likely to bring harm to the endowment, or to the bodily organism with which it is connected and associated. And this pain can do and can also be itself the evidence of harm already begun, and be sharp and emphatic in its testimony.

It will act, in this way, strictly on the line of that restrictive agency which the whole bodily organism will itself put upon the impulsive tendencies of the untried factors of the endowment, and so will often be calling a halt in the proceedings, and give time to change the activity, or turn it in another direction.

If any question should be raised as to any permanent or destructive effect from this agent, we have now shown that it has a different and a special, specific purpose, very plainly seen, and that it is not to destroy the endowment, but to warn, and bring upon it the penalty of wrong-doing. If its purpose and intent are not to destroy, and it does destroy, then it acts contrary to, or, at least, outside of, its own

intent and purpose,—which would be absurd, and could not possibly be admitted in a rational plan.

What the created personality may do in regard to absurdities is entirely another matter, and may admit of any number and variety of contraries, but this has reference to the Creator's action in the fixed plan of a rationality, and cannot possibly admit of any absurdity or the shadow of it.

Pain and suffering, although not the appointed agents for the purpose, may be efficient in the destruction of that which is destructible, and was so planned to have a limited duration—as, say, a changing organic bodily life,—but it does not appear that they can touch, with any such efficiency, the spiritual content which came from the Creator.

We may now proceed with our inquiries as to the other particulars in the plan.

In the make-up of the endowment we have to do with that which is a unit, but which will have methods of acting which are as varied as though they came forth from as many different personalities. It will therefore be conditional for them, if they act so diversely and separately in their several methods and fields of action, that they be closely interlocked in the structure of the endowment, making each one conditional for all, and especially for the one it connects with in the company. We have now found two of these united diversities in the receptive and emotional capacities. The next in the connection will be what we may here call a holding faculty. Unless the endowment has the power of holding what it gets, it cannot go on with the principle of increase, but can simply receive and have what is momently before it, and it would make no advance whatever. Instead of being and having more to-day than it had yesterday, it may be even less, if there is not as much to receive to-day, and if that also was entirely removed—*i. e.*, the outward objects—it would have nothing to busy itself with, and would cease to act. It would not, in such case, necessarily cease to exist, for its inactivity would not destroy its capacity—its spiritual endowment—but would be reduced to a state of

compulsory inaction. There are forms of sentient life that reach perception, and some slight amount of feeling, but go no farther. They stop there. They live and die in that little round. They are not rational or responsible.

These three primitive and initial capacities, the receptive, the emotional and the retentive, condition each other and act as one. In their time-order, the receptive and the retentive come first, and the emotional follows; and though this last will not come at all without the action of the other two, its own action is so quick, that we may say they all act in one and the same time.

But the great fact that the emotional is always and absolutely secondary, and *never appears alone, and never can, and never will*, is fundamental and structural in the plan of rational being.

It is equally fundamental and structural that when the conditional causes have acted, the emotional will follow, and *no power in the Universe can prevent it*. Other causes may originate other emotions, and so a modifying power may be brought to bear, but only so because the law here is the same—that is, permanent, and without possibility of failure or lack of efficiency.

We now proceed to activities of another order.

If in the rational make-up there is a power to hold what is reported to it, and that which it receives can remain, there will be a rapid accumulation, according to its activity in taking the things brought to it, or held up before it, and in a fixed and constant presentation of the great variety of such objects as may come into form in an impersonal force-creation, this miscellaneous assemblage will give a conditional need in the endowment of some distinguishing, and discriminating and constructing agency, to separate and examine the particulars, and also another agency to interpret the lesson everywhere contained, not only in the whole of each object, but in its parts. We shall then have as conditional for the rational endowment (so far discovered), the following connected but diverse agencies—to wit: the recep-

tive, the emotional, the retentive, the distinguishing, the discriminating, the constructing and the interpreting agencies. As that which constructs must distinguish and discriminate, and as that which interprets must first behold, we may use the terms *constructive* and *intuitive* for all the activities in this department.

Here it may be asked, Where is the necessity—the unyielding condition—for agencies of this kind to busy themselves with impersonal, outward objects—mere things of form, and color, and force manifestations—however curious or interesting, seeing that it is itself a purely spiritual personality, and is supposed to have its ultimate home and association and fellowship with its Creator, and the spiritual intelligences who dwell in His presence? The question is entirely pertinent. It may be admitted that the cosmos may serve the purpose of protecting and restricting the otherwise unregulated activity of the endowment, properly curbing, restraining and interrupting the otherwise incessant outflow of spiritual potency, in its precipitate activities, in a field so new, and strange, and wonderful, and the perceptive and the emotional, it might be said, would do very well on such premises; but what is the special need of these other factors, and what possible advantage will they bring to the personality, by all their drilling and fagging among things that are neither rational, nor spiritual, nor even sensible, and in no manner reciprocal?

To answer this we refer again to the interlocked and inter-conditioned state of the endowment, as one whole in one personality. The emotional itself cannot be developed and lifted up into what may be called a rational elevation, except by the help of its rational associates. If no thinking, and reasoning, and interpreting power is given, the facts or objects presented will be mere form, and their inner content will not merely be unknown, but unsuspected, and the emotion will not rise above a mere perceptive feeling—seeing that it is the nature of the emotion only to appear for cause, and when it appears it will express the character and quality

of the cause, and no more, and if nothing has been taken but the outward form, it will be the lowest superficial impression possible to be taken. The vacant stare of the brute would be all that the endowment would rise to, if these working factors, so-called, the hard, dry, matter-of-fact business agents, did not also take hold, and examine, and judge, and scrutinize, and find the meaning of things, and the intent and content of everything brought before it. When this is done, and as it is done, but not before, then the emotional expands, and comes up upon a higher level, in company and in fellowship with these transactions. It is seen, therefore, that the emotional department, vast, and wonderful, and glorious as it is capable of becoming—inconceivably so—is not so—does not become so—cannot become so—by its own self-activity, but is always wholly dependent on the activity and work of its working and self-acting associates and partners, in the endowment, or upon some other adequate cause in other personalities, including that of its Creator.

In this statement, which is very plain and obvious, we have the fact of their intimate connection, and reciprocal conditions.

For while it is conditional for the highest and purest emotions, that the other associates in the endowment, should present and interpret the adequate causes therefor, it is equally conditional for the free, spontaneous and lively activities of these working parties, that they should have some satisfaction for work done. It is a mutual association, under one chief.

If any further argument is needed, to show why the working factors will be needed, or if it is simply desirable to see the plan of the endowment from varied standpoints, and especially if it is suggested that to spiritual beings, a quick, intuitive comprehension might very well take the place of these slow, excursive and deliberating processes of the understanding,—we may reply there is no haste, or confusion or necessary anxiety embodied in the plan of the endowment, that it should need to omit any of the slower

processes, which may be conditional for other and higher transactions. The Creator, who formed it, will provide time enough, even if it begins at the beginning and moves slowly at the start, seeing that all eternity is before it—and always will be,—and if He has Himself created these impersonal, non-rational and non-spiritual agencies, and placed within them their constant laws, and connections, and representations, and if He has also created the rational endowment with faculties adapted to the slow process of studying out these hidden contents, and finding His thought therein, and His design and purpose, and in that manner getting some evidence of His unseen presence,—then we may rationally conclude that they have been wisely given and may be wisely used. “Seek wisdom, and with wisdom seek *understanding*.”

In point of fact, the reasons for the understanding factors are so many and found in such opposite directions, we may be certain that they are the very frame-work of the whole structure.

If we should seek to express, from any one stand-point, that which can only be seen from many, we should say that the greatest object in causing the endowment to begin its activity among impersonal agencies, and with such working factors as could deal with them, would be to give it an opportunity—and the best kind of opportunity—to co-operate in its own make-up as a rationality. Beginning at a mere potential capacity, it can, and will, build up itself, by its own self-acting energy, and so, in a certain sense, not be only self-acting and self-conscious, but may become, by its rational processes, self-made. By being associated with its own activities from the very beginning, and having a holding capacity to retain and carry along in itself that which it acquires, what it has and what it is, at any period of its duration, is all its own, except the spiritual endowment which it did not make and which it has as a gift from its Creator. This process of co-operating in the make-up of a personality, is, we think, made more thorough and practicable,—and perhaps only so,—by taking its lessons from

things impersonal—objects which cannot oppose any personal will to the will of the endowment, and which will quietly permit any examination, while at the same time they utterly forbid any violation of their own laws of being, and, if need be, can present to the personal will of the endowment a will of their own, against which nothing can prevail—a will all the stronger and more formidable that it is silent and speechless. Nothing can provoke it into words—but it has had its commands, and it will mutely stand as it is, and maintain its integrity, day and night, summer and winter, year in and year out; it will show forth, constantly, order, and system, and plan, and purpose, and law, and light, and uniformity, and progress, and life, and time, and form, and color, and locality and motion, and force-manifestations of varied kinds and potencies, and will embody the ideas of beauty, and taste, and grandeur, and power, and sublimity, and in receiving, and studying, and interpreting all these lessons, the understanding and interpreting powers in the endowment will find their proper field of activity, in laying the foundation of their being on a solid basis, and getting all the elemental facts first, according to what seems to be the thought of the Creator in the great plan.

It has seemed good to Him to occupy a large portion of space with suns and flying worlds of vast dimensions, and with movements inconceivably rapid and complex, and to place in those worlds, for the use and study of generations of intelligences, as they come and go, a fixed, permanent, uniform representation of such great outstanding verities as have been from eternity past, and will remain and go on into the eternity to come, and it has seemed good to Him that every rationality which He places here in the midst of these facts and representations, should have the faculties by which they may become well grounded in all that is initial and elemental in their own construction. He gives them, accordingly, the working powers and the working materials. This is His co-operation, and the work done is by the co-operating activity of the created personality.

The *plan* of (created) rational being is thus seen to be that of *co-operation with an unseen Creator, and not at all a plan of a wholly separate rationality.*

There is no such plan. There can be no such plan. The plan of all being is the plan of related being, whether personal or impersonal, and the separateness of the personality in the personal does not and cannot annul the outstanding and eternal relation, and if it could do so, it would simply disappear from the realm of being and reality. It would vanish, and appear no more. The wonderful beauty of the plan is that it is not to disappear,—but that in all the great future that is constantly before it, there is no limit and no bound, and there is to be no limit and no bound, and when the stars have faded out of the sky, these same hard-working, understanding elements of the rational endowment, that busied themselves in getting well-grounded, when they first started in activity, with the solid matters of fact, will still have place somewhere, and something to do.

But it is not all to be a-doing. We have already seen that there is an emotional department of wonderful extent, and variety, and power. It is so wonderful, so up-lifting, so exhilarant, and so inexpressibly suggestive and prophetic, in its higher ranges, of that which is invisible and is yet to come, that we should say of it, there must be a place somewhere, a home somewhere, where this longing of the spiritual being for a sight of the unseen things may be gratified, and a larger liberty be found, and the home-feeling can be met in all its fullness, and the family can be made up, and the song of thanksgiving can be given out, and the acclamations of the hosts can go up unto Him that sitteth upon the Throne, and to the Lamb forever and ever.

We will now proceed to the examination of the next great department in the plan of the rationality.

One of the prominent facts in the plan of the endowment we have already indicated in designating it a plan of co-operation with an unseen Creator.

We may add to this that it is also a co-operation with

unseen and unknown laws, and it is an important part of the purpose of this endowment to find them, and interpret them, and bring its own activities into harmony with them and in line with them, and so act in and with them. It is not chaos into which it rises when it comes up into rational being—but a prepared order and system, and this is why the representation of law in an impersonal cosmos will be so fixed, so constant, so unchanging, so perduring through all periods, and enduring through all reactions and antagonisms—because it is intended to convey to all rationalities that their Creator is a Being in whom order and law do not merely exist for the welfare and security of others, but for His own welfare as well. The endowment, therefore, although entirely free within them, will have its own order and laws, and all its processes of every kind will be strictly according to fixed laws. So that we have the laws of the perceptive, the emotional, the retentive, the constructive, the interpreting, and all other special activities which make up the complete outfit of the rational endowment. Some of these powers are self-active and primary, and others secondary, and their structural laws place them and prescribe their methods. Of those which are secondary and appear only as they are called for, we have already found the emotional, and shall presently have another department to examine which is closely connected with it.

In regard to these fixed laws in the personal and in the impersonal cosmos, there is a difference in one particular which we may notice. The impersonal law cannot be broken. If it could be, agencies of some kind might come upon it, and by a mighty concerted movement the whole Universe might be made to vanish and be as a thing of naught. But “He hath given it a law which cannot be broken.”

But in the realm of spiritual being there must be freedom, and although in the highest sense, the law of the Creator—even here—cannot be broken, yet, on a lower plane and among created personalities, it is possible for the created will to set itself against the Supreme Will—and although it can do

no possible harm to the Creator, it can do harm to itself, and to all other created rationalities with which it may hold intercourse.

In this case there will be a call for a *judicial* agency, or faculty, in the endowment, that can recognize this violation of law—this setting up of the personal, individual will, against the Supreme Will—and take such further action in the matter as the case demands. Here we are to bear in mind that it is the Creator Himself who forms all these faculties, and gives them their potency and their law, and so we may be very certain that this part of the outfit will be, like all the rest, complete and perfect. Its action will be authoritative, and it will be its own witness of its origin. More directly than any other faculty it will refer to its Maker and Creator, and it will admit of no doubt of its own testimony. The perceptive may sometimes deceive, the emotional may sometimes go outside of a rational activity, or be found to be based upon wrong premises,—but this register and recorder of wrong-doing, in its healthy and normal condition, will be infallible. Its precedents will all be in the Supreme Judge, and its adjudications righteous and true.

This agency, like the emotional, appears only upon call, and is, therefore, always referring to some other and precedent transaction. It is always present and always ready to act; and perhaps, in a limited sense, we may say that it is always acting, for its official work is to pronounce its decisions as to the right as well as to the wrong of all possible spiritual activities. It connects properly with the emotional. That is its field of action when it acts as its own executive. But, in its primary and distinctive sphere, it should be free from any emotional bias, and be enabled to give its verdict impartially, and with exact reference to the facts examined.

All along, on the line of wrong thoughts, wrong desires, wrong motives, wrong actions, its business—like pain in the animal organism—is to warn, check, restrain, threaten,—but if the wrong intent is still continued, and not abandoned,

then it acts as its own executive of the penalty which the Creator has built in as a sequence in the structure of the personality, and which it must continue to carry. The penalty falls upon the emotional capacity. The emotions never rise without cause,—and they never fail to rise with cause, and their action, therefore, will be strictly according to their own structural law, when they spring up from any judicial sentence which is passed by their associate in the endowment. This, while it separates and points out the distinctive work of each activity, shows, also, how intimately they are interlocked and conditioned.

We must carefully note, however, that they are both secondary, and always come along as sequences, having, invariably, precedents that come first and prepare the way. If there is no cause for action, the court does not sit—the case does not come up, and proceedings do not begin.

In the same manner, if there is no spiritual experience in the life, there will be no proper spiritual emotion. It will not be safe to say, in regard to the emotional, that this relation to its precedent has the exact correlation and equivalence which is found in physical force; but this is, we think, the general law, in the normal endowment, and holds good practically, to a large extent, in all spiritual experience. So that we may say, As is the experience, so is the emotional result,—and this holds, not only through a first experience, as seeing the things that are unseen, but it holds, also, without doubt, in the very presence of the Creator.

The modification from this exact equivalent in the time experience, comes from the very nature of spirit, as a free, spontaneous, self-acting personality, almost constantly breaking away from the line of its own well-being, and breaking up the perfect harmony of its own factors. The same is true of its associate—the conscience. Its action is liable to be perverted or become diseased,—and both these great departments in the rational endowment need, for their proper and healthy development, a wise and careful training.

Before leaving this topic, we must not forget to take a look

into the great future, for no view of the plan will be complete that does not take in the eternal duration.

And here we notice simply this,—that there seems to be very little call for a judicial agency, if the term of duration is soon to close. It would seem to be as well, or better, to have a quiet indifference to the moral character of actions, for in such a case there might be less wrong actually working out in a rational experience, than there would be where every wrong is quickly noticed, and judicial proceedings are immediately set up, and untold sorrow and remorse follows quickly—and sometimes with such terrible results. All this seems out of proportion, if the life itself is soon to close,—but not at all out of proportion if it is made available to the welfare of one who has an eternal duration. Accordingly, in the rational it is found as a great and mighty factor, while in all the grades of short, sentient life, there is no sense of right and wrong, and no such capacity can be developed in them. They can be trained to fear punishment, but not to understand the reason of it.

We will now examine the different agencies so far found in reference to the conditions in which they must stand and act. First, they must be immutable,—second, must be subject to increase,—third, must begin with no prior experience, and be, in themselves, each one, simply a spiritual, self-acting capacity to act—how? To act according to their own methods—their own laws, inherent, fixed, permanent. Then, according to this, they are not free to act contrary to their own structural laws? Precisely not—for if they were free to act different from their own fixed laws, they could change the plan of their being, which, according to the first condition, must be unchangeable. This being the case, how is the person who uses these powers to be free? Very readily. He is not free to change these methods, for this would give him power to destroy his own being, but he is free to use them for any purpose which he may elect. But in doing this, if the entire control is placed in his hands, he must become responsible. The powers given, so far, have no

controlling agency, and unless there be such a power included in the endowment, there will be only a chaos of splendid potencies, ready, and able, and willing to act, but without any proper head to direct them. The endowment, if deprived of this *executive* agency, would have no more value than the floating, irrational dreams and visions of the night. Now, for the very reason that all other powers given are not free to vary a hair's breadth from their own exact methods and structural laws,—any more than gravitation, or electricity, or magnetism can vary, or anything else that has a law that cannot be broken,—for this very reason the executive power that is given to direct and control these agencies, must be free, or there will be nowhere, in all the powers given, a personality separate from the Creator, who furnishes the powers.

This executive agency—a “will in liberty”†—binds the powers given in one personality, takes the control and assumes all the responsibility—for what? For the use which it makes of its own being.

Such a person has a perfect right to say: God must have wanted me for some purpose, or He would not have brought me up into rational being, and I must try and find out what that purpose is,—and a rational use of the powers given will indicate it.

This last factor, the *executive*, completes the endowment.

As we have given the conditions of the endowment in general, and of the several factors in particular, we may now say of this—the *will*—that it will be conditional for its proper authority in completing the make-up of the endowment, that it shall be entirely free, and shall have full power to control and direct all its associates in the company, but it will not be a power to overrule or change their methods of action.

Its power within its own proper sphere must be supreme and sovereign. It is conditional for it that it should have just this kind of power, and that, in the highest sense, it should be self-active. In the time-order it is last, but in its office work it has no precedent. It is its own precedent. It

†Hickok.

is not secondary, but first always. It may be acted upon, but it keeps in reserve, always, the right and the capacity to decide for itself, and to choose its own way and its own methods, and its own times and places, and so becomes responsible for all that is planned. It does not hesitate to take and to carry this responsibility, and whether it did hesitate or not, the responsibility does so rest, and will so remain for time and for eternity.

Let us now look at what we have. Nothing can be omitted, for—

(1) Without the outward and formal cosmos, there will be nothing present with which the endowment can begin any activity;

(2) Without the receptive faculty there will be nothing received;

(3) Without the emotional there will be nothing continued;

(4) Without the holding there will be nothing carried;

(5) Without the discursive thinking, there will be nothing sought and found;

(6) Without the interpreting, there will be nothing known and comprehended;

(7) Without the judicial, there will be nothing telling of a Creator and Judge;

(8) And, without the executive, there will be nothing controlled, and directed, and (rationally) done.

This last is the great central factor which makes and perpetuates the vast differences and diversities in the activities and experiences of rational personalities. These diversities may be so great and separating, that an actual separation will need to be provided for when eternity is entered and the proceedings have begun on those premises.

This completes the outfit of powers given for the first term of life; but as the *home* of the *endowment* is to be in *eternity*, we may inquire whether any change in them can be rationally expected there, and also what part or proportion of things received in the first term of life will be carried into the next—the eternal state.

CHAPTER VI.

CONCLUSION OF PART FIRST.

We have now found the powers given, but there are a few points to consider before we have the plan before us in its completeness.

I. *The methods of their activity.* II. *The particulars of increase.* III. *The experience carried into the future.* IV. *The proof of the completeness of the endowment in the powers given.* V. *The completed formula.* VI. *The whole endowment of no value without an experience.*

I. *Methods.* We found that the first action of the endowment—in perception—was responsive to an action from without. If this is true of all the activities, then mind acts only from some cause or occasion. It is not like a piece of clock-work, which must run as long as it is wound up and in order. It acts only when there is reason for acting. If its action is to go on, when there is no reason for it, its action will not be rational, but mechanical. If its constitution is such—or becomes such at any period—that there will always be somewhere, either without or within, a cause for its action, then its action will be ceaseless. We find that when the will—the controlling executive—resigns its charge in the state we call *sleep*, some of the powers keep up an action, made up of past materials in the experience which have been carried along, and although there is not much that is fully rational, the interlocked connection of the powers in the endowment is plainly manifested.

In that state of the endowment where the powers are deranged in their action, the cause of all that is irrational in the mind's action, if transient, may be removed, and if not

removed, the great advantage of beginning life in a body which shall not be permanent, and which can be exchanged for a spiritual body, is seen in this, that it provides an opportunity for entire restoration.

But in these cases of sleep and mental derangement, we notice that it does not follow that because man is brought into being with a rational endowment, all which he does will be rational. If, in his busy, conscious activities, he lets his rational control cease its directing supervision, he will have nothing but wild dreams, or something worse, as the result of his work,—for mind, although it will not act without cause, will not fail to act with cause, and is an agent of vast power, and, on its own lines and within its limits, is uncontrollable and irresistible.

It acts with the certainty and efficiency of Him who constituted it a living soul and a rational spirit, Himself giving and sustaining the powers conferred.

II. *The particulars of increase.* Is the perceptive faculty to become more perceptive? Can it perceive more than the facts in view? Is the holding faculty to hold more? That we may admit—but to hold is to hold, and to perceive is to perceive. It is one simple act, complete in itself and incapable of increase in that particular. So of the emotional. It is exactly expressive of its cause. It does not become capable of expressing more to-day, from the same cause, than it did yesterday, or will to-morrow from the same cause, provided all the other facts are the same.

(1) Increase, therefore, does not come from any change in the primitive normal action of the factors in the endowment, which will be precisely the same in eternity as in time. It may be expected that a higher order of facts and impressions will appear in and through a spiritual body, but the receptive faculty will still be the same there in the spiritual body, and, as faculty to receive, will be precisely what it is in the body of impersonal and life forces. It is one and the same endowment in each, and is wholly spiritual in each—as much in one as in the other.

(2) In what, then, is the increase to be? Of what will it consist? We answer, all that will so attach itself to the personality as to become one with it. First, the acquisition of its own methods of activity will be increase to itself, and will be henceforth inseparable. This will come gradually, step by step, a little at a time—but every day's changes will add somewhat to its aggregate of what it is becoming, in and through its own self-active movements. It must itself find, and itself use, its methods of seeing, perceiving, thinking, judging and deciding, and in thousands and thousands of instances, it constantly increases its facility of action in each faculty, till after long practice, it is so quick as to be unconscious of effort. It then sees surface things at a glance, and is preparing itself to see deeper things at a glance. In the above activities, all that it has gained has been its own gaining, not another's, and so is its own personal possession. (3) It has *not been a gift to it*. The powers used are a gift, and are to remain a gift, but the work done has been by a personality using those powers, and becoming a personality in the use of them.

(4) But all along with these activities—sometimes running before, and sometimes running behind, and sometimes flashing up instantaneously with each activity—there has been an accompaniment of emotion, over which the acting powers have but little control, but in which they have a lively interest. This is that part of the experience which is controlled and regulated by the Supreme Will, who gives the acting powers, and is not made immediately subject to the created will, which has only the control of the activities in which the emotions rise,—that is to say, the personal will cannot overrule or change the methods of the acting parties, and one of these (the emotional) cannot be self-originated because that is not its law, and the whole endowment must act according to its own structural laws.

For the reason mentioned, the emotional is not cumulative, like knowledge, and cannot, in that way, be an element of increase to the endowment, but it is an element of increase

in forming and confirming the disposition and character, by the choices made in reference to the different kinds and qualities of the emotions, which enter into its daily experience, and in which it forms for itself a governing purpose. In this it chooses for itself, and so becomes self-made.

All character is self-made, and so becomes responsible.

But this emotional department is so vast in its extent, so varied in its forms and precedents, and the potencies which operate in their manifestation are so inconceivably great, that a wide diversity of character will always be the result in any community, unless all are united on one line of motive, and with one governing purpose.

The lines of separation may be nearly parallel, but unless entirely so, the separation must increase indefinitely.

Take the case of two persons, say, in the same community, and with the same surroundings, and with the same education, who have passed through life with the usual busy activities connected with business or professional transactions, but with this difference, that one in all his work has recognized his relation to his Creator and Redeemer—and the other has not. One has been co-operating with his Creator in the plan of his being. The other has not had any plan, except to carry out the purposes of his own will. He has not seen God in anything, or if he has seen Him, he has not inquired of Him, or sought His counsel, or His will, or His judgment, or His purpose, or His plans.

The difference in these two personalities, as they stand together, side by side, at the close of their first term of life, and about to enter eternity, is very great. The increase in the one has been moral and spiritual, and along the line of that which is eternal and abiding. The increase in the other has been the accumulation of facts and knowledge, without any practical sense of what is ultimate and eternal. There may be no particular use, any longer, in that kind of knowledge, and in that class of facts, as such. There may be no harm in having had that experience, and the knowledge and

the facts, simply, as such, will not necessarily incapacitate him for a different kind of knowledge and a new class of facts,—not at all,—but neither does it fit him, or capacitate him, or qualify him, or prepare him for them, and for all the *new transactions* which are to be the *next proceedings* in the great plan of being.

Those proceedings call for a pure heart and a right spirit, and this is imperative, as the duration is to be eternal. The elements of the endowment are themselves eternal, and if they come, cleansed and purified from all that has been wrong, in their own personal activities, and the executive—the party who has the control of the endowment—is in full accord and harmony with the Supreme Executive,—then, and then only, the endowment is capacitated, and qualified, and prepared, for all the new activities and new experiences in the kingdom of God. To such a person, so coming, all previous knowledge gained in the first term of life, is also, we cannot doubt, a positive and permanent gain, and cannot, in any manner, be considered a detriment or loss. But the special substantial gain and increase, which is now to be made available in the eternal life, in the presence of the Creator, is the self-control and self-possession of a pure spirit—not any longer a mere potential capacity to become,—but that which has become, and is, an agency of power, and dignity, and worthiness, ready and qualified to do His will and to execute His commands.

The other may also have gained a self-control and a self-possession, but it has been a self for self, and has left out the Author of his being, and if he enters into His presence, it will be the presence of a stranger—One whom he has not sought to know, and all the proceedings there being in direct reference to Him, it is difficult to imagine what such a person could find in his own line of thought or action in such transactions.

We will now inquire as to what will be carried into that life.

III. *The continuity of the things received.* When the decisions of the personal will have produced an unchanging perma-

nence of character, whether for good or for evil, the future experience will continue on in the same line.

We may now ask whether, in the plan of being—in the powers given—there will be any power to cast off—separate from itself—any portion of its experience. Must everything go on—be held and carried on—in an eternal duration? Does the holding power—the memory—exclude the power of casting off? What we take, must we carry? The powers given in the endowment are to be of eternal duration. Now will all that which is received in an experience, in the use of these powers, become so united to the personality as to be, itself, a spiritual property, and therefore eternal?

We answer this by asking another—What is the purpose in beginning, or in proceeding at all, if we are not to carry what we find, what we get, what we work in with our own strength and our own will?

It will be conditional, in the first term of life, that the past shall not constantly intrude upon the present—things must step aside, when they have had place, and make way for others,—but that which has been has made its record, and all must go on. That which has been formative of character and ruling purpose must continue inseparably with the personality, or this character and ruling purpose might drop out, some day, and the personality go with them, and being itself be reduced to its first initial condition, with nothing in hand.

But in regard to the memory, also, of the prominent facts in experience, we may notice that this experience will be on premises where changes will be possible and corrective and remedial agencies can be brought to bear,—possibly the responsibility, in some manner, taken by another, and so removed—possibly the penalty taken by another, and so averted—possibly a new creating and renewing power received (from another) and brought into the experience, and although no thought or act can be annulled, its potency and quality can be changed, and the memory of it be in a new light altogether.

This, if done, can only be done by Him who creates the endowment, and only received by those who accept it, on known conditions.

But we are to look at this matter of carrying everything on—by and by—in a different organism, and with greater powers, and with different surroundings, and that whatever may be the confusion now, there will be no confusion then, to those who are permitted to enter into the presence of their Creator. The potency of spiritual being will then be found to be sufficient for all the facts of the most varied experience. This will be noticed again, briefly, in Part Second, at the close.

We must also hold fast the first condition found, that the plan of rational being must be immutable. In it nothing must be placed as elemental, which cannot go on in its eternal duration, and nothing omitted which will be needed in an eternal duration. Its powers are not to be some of them permanent and some transient, but all permanent and none transient. They must together form one complete and perfect whole. We are not to suppose that in the spiritual life, some are to be dropped and others taken, or that any change whatever is to take place there, in the make-up of the endowment. All that was needed in the beginning will be needed in eternity, and no more and no less. The receptive, because to omit that would be to come to a dead halt,—the emotional, because to omit that would be to throw away all the grand purposes and results of a rationality,—the retentive, because to omit that would be to return to a blank endowment with nothing in hand,—the discursive, constructive, and interpreting powers, because to omit them would be to put a stop to proceedings, just when the great proceedings are to begin on their eternal premises, and the whole Universe to be thrown open to the study, and investigation, and wondering delight of the mighty hosts gathered there, and this very plan of being unfolded in the beauty, and grandeur, and unspeakable glory of its progressive fulfillment,—the executive, because to omit that

would be to invite confusion and chaos instead of order and control,—and the judicial, because to omit that would be to be without the inner witness of that distinct personality, which must bear its own testimony to the dignity and worthiness of spiritual being, without which the commendation of others, or of the Creator, would not be commendation.

For the Spirit bears witness with the redeemed children, and the fellowship is, and is to be, united and reciprocal.

IV. *The endowment completed.* If, then, we say that the endowment has now been found in its completeness, and that there cannot be any other factors than those we have named and their sub-connections, the inquiry may be made as to the proof,—and the answer must be, that these powers already make provision for all that can enter into any rational experience, because they are to go on in an endless duration. Separate from this last condition of continuing their activities beyond the range of what we call time, and so on, indefinitely, in what we call eternity, it might be objected that there was something lacking in such a rational scheme. In the time connection a good many matters are left fragmentary, incomplete, unfinished, and very far from being properly placed, if there is to be no continuity, no further progress, no new acquisitions and facts that show a connection with what has come first in a time experience. But seeing that this is secured beyond any question, then, in the progress, all will be reached that can be reached, and all will be received that can be carried, and to those who enter into the dwelling of the Most High there will be the fullness of joy. The word *fullness* expresses completeness.

That the surroundings will be vastly different, and the organic capacity in the spiritual body quite inconceivable, and the facts of a higher order and wholly beyond any reach of our thought and conception until we stand among them, we must admit,—but the endowment will always be adequate for the facts as they present themselves, and this will give it all the perfectness of a completed plan. Anything additional, as faculty, or any greater potency than what is already

given in faculty—if that were possible—would be, we should judge, a detriment instead of a betterment. As spirit, it will have already the highest potency that can be given, and as faculty it has unlimited expansion and unlimited duration. From the beginning it has been adequate, and fitted, and adapted to its surroundings,—and to those who enter where the Creator has His dwelling place, we do not doubt the adequateness, and the fitness, and the adaptedness, will be continued, world without end.

There is one consideration only that suggests a possible addition of some faculty in the spiritual realm, which might be latent and undeveloped in the prior time experience. The factors, as found, do not show themselves except as they are called for, and do not all appear in company with each other at the beginning. There is a responsiveness in the first activities, and one by one they are developed, as the outward or inward fact or experience demands its attention and action. It may, therefore, be suggested that in the spiritual realm the new facts may there demand and develop new faculties for their proper reception and interpretation. But in what has been found, there is already in spirit, as spirit, the capacity of being impressed by the only known realities, the personal and the impersonal; and it is through this capacity that it becomes receptive, and as it is already receptive of all that can now come to it, and as it cannot put away this receptiveness when it enters the spiritual realm,—then, unless it can be proved that its receiving is not a true reception, and is defective,—and its thinking is not true thought,—and its emotion is not real, but somehow imperfect,—and its will is not a true will, but lacking in some particular,—and its reason is not true reason,—in short, unless the Creator has made a defective endowment in the beginning, it will be complete at first, and lacking nothing for all that is before it.

We have now, in these outlines, the plan of rational being—the mental plan, so far as we can trace it, separate from revelation. We comprehend it as the completed plan, in the

conditions which have been pointed out, to wit: immutability in the rational constituents; increase—beginning at a beginning—i. e., at the lowest level of a rational activity; on this level, protection and restriction by a compulsory agency, and this agency impersonal; connection with this restrictive agency in an organized form, and in a cosmos of impersonal agencies, for a limited term; relationship, likeness, eternal duration.

In this created endowment, the powers given and continued immutably in all the above conditions, are the following, to wit: the receptive, the emotional, the retentive, the constructive, the intuitive, the judicial, and the executive—with each their interlocked sub-connections—forming, in all, one personality.

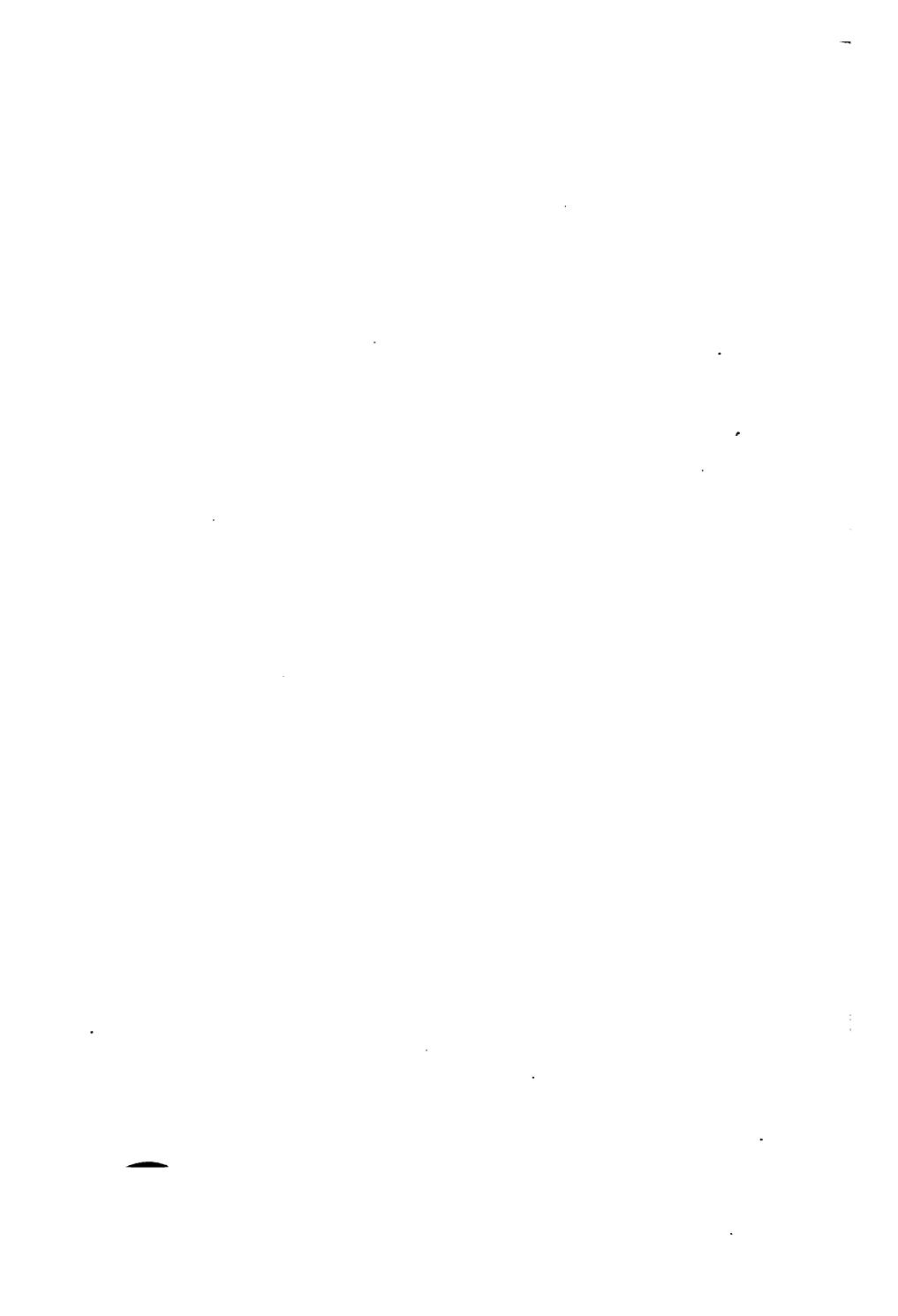
V. *The formula.* The formula for the endowment may be expressed as follows, to wit: *The rational endowment is a spiritual, emotional capacity to receive, hold, comprehend, and interpret the facts and laws of being in an eternal progression.*

VI. *The experience needed.* These are the powers given, but as they are at first only *potential*, they can only come up into strength and efficiency in a time process, and by repeated dealings with the facts and laws set forth in symbolic forms,—and as at first, in the simplest acquisitions, it is step by step, slowly, and by a process or proceeding in which there is an active and persistent use of the powers given,—and as the endowment is shut up to this method, and this only, by the fact that it begins with nothing in hand, and so would otherwise remain a blank capacity,—so, in like manner, the powers given in reference to *spiritual facts and laws*, are *potential* only, and will remain a blank capacity unless brought into use, and for them, also, a time process is called for, and a practical dealing with spiritual facts and laws, in a personal experience, and by the same active and persistent use of the powers given, as in the acquisition of other facts, and precisely because each one must begin without this experience, with nothing in hand, there must be this experi-

ence that there may be something in hand, and the experience must be that in which the whole personality shall be the acting and responsible party.

But this cannot be given, or handed over, ready-made, but must be wrought out by each one, according to God's plan.

There can be no other, and so we have a world rolling through the great deep, and man placed in it, with the powers and materials at hand for his work and his experience. In this work and experience he becomes a personal, rational, responsible agent, and takes his place in the realm of spiritual being.



PART SECOND.



PART SECOND.

THE CREATOR IN ALL THINGS.

THE PLAN OF OUR BEING PERFECTED IN CHRIST.

Any scheme of rational being which should exclude the possibilities of evil in a first experience, would be (to us) inconceivable. That department of the endowment which gives a judgment of right and wrong, we may suppose, would inevitably come into collision with the facts which would give it something to do. So far from its being a strange thing that there should be sin in the world, the strangeness would be that it should ever be free of it.

The mental plan, which has been sketched in its outlines, we propose now to examine, in reference to any preparation in it for such further developments as have actually taken place in experience, in the history of the human race, including the great facts of moral evil, the opposition of the human to the Supreme Will, and the coming of Christ as our Saviour and Redeemer.

No attempt will be made to explain what is beyond our reach in these transactions, but we shall endeavor to point out the initial and fundamental adaptation of the mental to the Christian structure, not in the constituents only, but in the whole plan of our being, and that the very way in which mind forms itself, and does its work, and finds its enjoyment, is itself a proof of the correctness of Christ's teachings.

To that extent, this line of investigation will establish a

philosophical basis for Christian doctrine, and it will be seen that the plan of our being is not completed until perfected in and through Christ.

In God's Word we have the revelation that this plan, as determined in eternity before the foundation of the world, included a prospective participation in the human nature that was to be created.

It was not merely that a free endowment should be given to all, and a world created with special and wonderful adaptation to the first activities of the multitudes who should there make their appearance, and that a body should be prepared for each, in which the powers given in the endowment should begin their activity, and find their work and their purpose,—but in addition to this creating and sustaining work, which was never to cease, it was planned that the Son of God, at a time appointed, should associate Himself—in a still more intimate and wholly different way—with humanity, by taking the same nature, in a body composed of the same elements in which that nature, in its endowment, had been placed. This personal union of God with man, in a way entirely new and additional, was fully accomplished when Christ came, and becomes a very peculiar and wonderful factor in the plan of our being.

Believing the Bible, in its statements of the entrance of sin and its consequences, to be absolutely true, and without any qualification whatever,—believing, also, that it is owing to the worthiness, and purity, and holiness of spiritual being in its best estate, that any (the slightest) departure or lapse from that purity and holiness, unless it receive adequate power from some supernatural source, will, from the very potency of its elements, go on to increase indefinitely, from the inevitable working of its own structural law of increase, which we have found in the Mental Plan,—we also further believe and know that Christ came to bring precisely that supernatural power, to all who will receive Him, and that the work—additional to that of atonement—which He specially does for His people, is in winning to Himself the personal will, and

uniting Himself with that self-made and self-begotten personality which the individual has built up of his own choice, and to which he gives the power to become a child of God, and joint heir with Himself to the inheritance which has been reserved for the people of God.

We believe, also, that for the same reasons that the constituent indwelling elements of rational being are created unchangeable and eternal, so, also, this additional union with God in Christ, must be, in like manner, indwelling, unchangeable and eternal.

We believe, also, that in order to do this, the act of acceptance must carry the whole personality with it; and although it may be done instantly, and is so done by thousands and thousands, on a proper presentation of the truth, yet in other cases—and, perhaps, in general—it is only through a long discipline—but, in any case, nothing is accomplished until the depraved will accepts the will of the Father, and the whole spiritual being is turned loyally and joyfully to the Creator and Redeemer, in the new covenant.

In this the plan of being is revealed as a plan of the most intimate fellowship with Him who creates, and with Him who redeems, and with Him who sanctifies.

It might be expected from the first, as we have elsewhere noted, that a plan of rationality which begins and is continued by a constant and inseparable association with its invisible Creator (in its basis of being), must look forward to a visible association with Him, as something possible at a future period. The coming of Christ is now an additional and most astonishing evidence that the Creator can bring Himself into fellowship with created personalities of our order, and that, for us, the plan of our being is, and has been from the beginning, this very plan of fellowship—and that the Creator does not merely permit, but designs and arranges terms of fellowship and communion with Himself, through His Son, our Lord Jesus Christ. Furthermore, in order that this fellowship may begin at once, and be in the plan of being for every soul that is born into the world, the Third Person,

the Holy Spirit, is everywhere invisibly present, to lead and guide into all truth.

This completes the plan of rational being for humanity. There is no room for anything more that could be done for the human race, without interfering with the freedom of the created personality.

It is further revealed, in this necessity for a second and new kind of co-operation from the Creator, that our human life was planned to be a life of spiritual warfare, and that (in general) the securities of Christian peace and joy can only be attained by a formative and informing process of discipline, temptation and suffering.

Sin and evil must be met, and must be overcome, once for all. For this, Christ gives, to those who desire it, both the will and the power.

We will now examine the mental outlines, in the light of these new facts, which are revealed to us both in the Word and in Christian experience, and show, briefly, that the *mental structure prepares the way for the Christian structure*—that Christ's precepts, however strange, are strictly adapted to the endowment given, and that the spirit of man is still accessible to the power and love of the Spirit of God.

Before going into these particulars, we may notice that any mediation, in case of separation, between the Supreme Will and the created will, could take place only on premises separate from the immediate presence of the Creator, and so as a prepared cosmos was seen to be necessary for the localized beginning of the endowment, the mediation would need to be in the same time limit, and on the same premises already provided for the endowment in its formative state, so that the benefit of it could be appropriated in the time of its utmost need, and made personal to itself by a personal acceptance, and be worked in in the formation of character. The mediation would not only need to be on the same premises, but in the same endowment, and with the same organic connection with impersonal force, and so become one with the contending parties. So, of any suffering for others,

one form of it, at least, would have been omitted, if it had not been in a body of flesh and blood.

But before a mediation could be effective, there would need to be a power of mediation, a satisfaction for the sins of the world, an atonement made, by virtue of which a mediation could be proposed and accepted by the Father. If this was not necessary, then it was by no means necessary that Christ should come into the world, and still less that He should die upon the Cross. In such case, the mediation could have been announced as having already taken place in the Heavenly Councils, in some way unknown to us, and that a general proclamation might be looked for, in the great day, of universal pardon to the whole race. *The facts and the record are exactly contrary to this*, and point to no mediation beyond the grave.

Furthermore, our reason tells us that the terms and conditions must be cordially accepted, and their power for good must be wrought into the soul's experience, in order that it may be personally our own, or even received.

If these precepts and conditions set forth, are in some particulars exceedingly contrary and distasteful to the parties concerned, we might ask whether the Creator would make the plan of being such as to *unconsciously prepare them for their reception*.

“When God wants to give men knowledge which they have not had before, He always opens it to them out of something which they have already known.” (*Phillips Brooks.*)

We will begin with that most unwelcome precept, which Christ so often brought before His disciples, and one that lies at the very foundation of the Christian experience.

CHAPTER I.

THE ENDOWMENT, BEGINNING IN AN OUTWARD AND
VISIBLE PRESENTATION OF TRUTH, PRECEDES AND
PREPARES THE WAY FOR THE INVISIBLE, AND
FOR ALL THE TEACHINGS OF CHRIST.

The Ground-work of these Teachings, as found in the Endowment, and in the Method of its Construction, and in its Connection with Cosmical Force.

I. *Self-denial.* We will examine this in reference to the beginning of our existence—the starting-point—the structural basis, in which and upon which, the endowment commences its activity.

First, we notice the extreme restriction put upon the spirit, in the body in which it is placed. This restriction is not delayed, and put off, until the spirit has come up into strength and acquisitions of its own, but is put around it at the first. The incoming party begins (1) at the very lowest point of helplessness and dependence—(2) is constantly shut in and restrained by its flesh and blood connections—(3) its powers constantly baffled and resisted by the stubbornness of the impersonal force agencies in which it finds itself—(4) is often shocked and bewildered beyond measure by the pain and suffering which comes to it from its close connection and mysterious sympathy with its life organization—(5) is full of a potency as spirit, which it *cannot fully express*, and never can get delivered of—except in the *partial* manifestation through sound and other outward forms and symbols—so that there is always a feeling of defect and incompleteness in its efforts—and (6) all this is *compulsory*. It had no agency in bringing it about, and so it cannot escape from it. There

is, in these, and in very many other particulars, a compulsory self-denial, and we ask whether it is not a great and constant, though unconscious preparation, for a voluntary Christian self-denial, and for all the other connections in Christian doctrine founded upon that precept.

We are born, and grow up, *in this restriction*—become accustomed to it—see, perhaps, partially, the necessity of it, but seldom think of it as part of the plan of being, in connection with the coming and teaching of Christ.

These lines of preparation and coincidence can be found, by those who choose to look for them, in every possible direction. We notice only this—as specially peculiar to the characteristic of self-denial—that it is the potency, and the dignity and worthiness of the agent that makes a self-denial possible. There is no want unsatisfied in the brute animal, and there can be no proper self-denial. It is not a denial of self to it, that it is shut up in a body. It suits it, is adapted to it, and is limited within it. It desires nothing more.

If, therefore, One comes down from heaven, and sets forth this precept to His disciples, He therein attests the greatness and the worthiness of their spiritual endowment, and gives an added proof of the condition found in the Mental Plan—which was, that it would need to have, as a rational endowment, an exceeding and inconceivable potency and greatness in its elements.

In this light, also, two great truths come into view. One, the *inexpressible greatness of His own self-denial in appearing and acting within these restrictions*, and the other that as Spirit, and identical with the creating spirit, it became possible for Him so to do. For if the human spirit (*τὸ πνεῦμα*), had not been, as such, identical with the Divine in its constituents, there could have been no union possible, and the prayer, “Even as Thou, Father, art in me, and I in Thee, that they also may be in us,” could not have been offered or accepted.

2. The ground of self-denial (whether known, or recognized, or not) is, as a matter of fact, built into the very

structure of mind, in this, that it must go abroad, *away from self*, in its beginning, to find either the material for its thought or the sources of its enjoyment. It is in its constant receptiveness, and in a constant provision of somewhat constantly ready to be taken, that it continues, and has a motive to continue on, into the future that is before it. We live in others, and in our surroundings a thousand times more than in our own individual and separate personality. This becomes evident when our immediate circle of relatives and friends is broken up, and we are left alone. Here we have the reason, also, for this—that when we have become satisfied to have our life not exclusively our own any longer, but hid with Christ in God, we have found the hidden mystery of our being made plain,—for then all things are ours (*in Him*).

3. The unused and undeveloped endowment needs to be helped in finding its proper methods of activity, and if this can be done silently and unobtrusively, by unseen agencies, they can work together on the same line, and this will constitute a kind of helpful association, which we may designate,

II. *Co-operation.* From the beginning there is to be a co-working—at first unconscious—on the part of the human spirit, but a great fact, to be recognized as soon as it makes any rational inquiry into its own being and its relations to the Creator. In the very first act put forth by the newly-created spirit—that of perception—the Creator, unseen, holds before it, steadily, in form and color, the object for the perception of which the same Creator has previously prepared a receptive spiritual power, adequate to take the picture, and a wonderful organism through which it can enter and make its report. So there is a complex co-operation here, at the very start, in which the unseen Creator very gently helps the incoming party into its first activity, which is simply that of *taking what is given*. It is, however, a true beginning, and a true, though unconscious, co-operation with its Creator.

As the plow turns the furrow and the seed is dropped, another agency (*unseen*) takes hold of it, brings it light and heat from a vast world, which He had placed nearly a hundred



millions of miles away, so as to precisely suit the want of neither too much or too little to the seed, which He had also created, and the ground, which He had made, and the rain that is to help, and the life forces, which are soon to show themselves in the field, where this same unseen agency is to raise them up in a waving harvest of thousands, and thousands, and thousands, and here has been a co-working, in which almost the whole has been done by this unseen party, and the plowing and dropping of the seed by the other. It has been, in its way, a co-operative work. The Divine and the human have been working together, and according to fixed laws, created by one and obeyed by both.

The mason, as he lays the wall of some structure, uses the clay which the Creator has made, burned in the fire which He furnishes, and puts his plumb-line to the wall, to see if it stands exactly on that vertical in which the Creator holds all things to a common centre,—and the carpenter comes with the timber which the Creator has grown, and the lumber which has been sawed out by the power which He has furnished; and when the family gather under that roof, and sit down at the table, it is to eat of the bread which came from the seed provided by Him, and when they lie down at night the world is rolled around noiselessly into the darkness, that they may quietly rest and sleep, and still kept on rolling, that they may have the sunshine in the morning.

It is the unseen agency, everywhere, but it is *constant, and faithful, and true.* Blessed are all they who put their trust in Him!

Now are we not better prepared by just looking at these few illustrations—which could be repeated by the thousand—to understand St. Paul when he says, “Work out your own salvation, with fear and trembling, for it is God who *worketh in you, both to will and to work?*”

Spirit working in and upon spirit, unseen—as in the above illustrations,—but differing in this particular, that here there is a similarity, or identity, of personal agencies, not in their purity, but in the character of spirit as agency—as the



same word (*επεγεν*) is used (in the last clause) for both the Divine and the human working.

We must not fail to notice that *in this, as in all co-operation, the Spirit begins, originates*, the movement, whatever it is, and without this precedent, leading act of the Spirit, in and upon the human spirit, nothing that is right, and pure, and good, is accomplished.

These are the facts. The endowment, beginning at a blank, must be taught and educated, and in all things be led into, and be shown, the truth; and just as in the outward form of truth presented to the eye and ear in the cosmos, the truth must pre-exist there, and be so presented first, in form, by the unseen Creator, before it can enter and come into the possession of the endowment (and never would be seen or known, or even imagined, unless so presented), precisely so in spiritual things—as there has got to be, here also, a blank beginning—the spiritual truth must first be presented by the unseen Creator, in the revealed word form, and in a personal teaching, to the faculties which He has created and fitted for its reception, and *until so presented and received*, all that range of spiritual realities will be unseen, and unknown, and inconceivable.

This is a part of the present, constant work of the Holy Spirit among the people of God, working within them both to will and to work, of His good pleasure, and in this, as in the cosmos, the Divine precedes and quickens the human activity in the reception and interpretation of the truth presented.

In this work, there is an unspeakable delicacy and privacy secured (in the fact that one party is unseen by the other), which could not have been secured in any other way. The authoritative power of personal presence is not there to compel obedience, but the gentle and loving influence is there to attract and win obedience. Furthermore, it gives the opportunity, not only for the unseen coming of the Spirit, but for working with the created spirit, in ways and methods wholly unknown and unrecognized by it,—for the

arrangement is that of a screen to one party, but not to the other. We see how admirably adapted is this for all those restorative, and cleansing, and sanctifying agencies which must be applied to give the lapsed will its strength, and purity, and liberty. It is difficult to imagine how these agencies could be brought to bear, or to be effective, in the immediate presence of God, without destroying the freedom of the will, whereas, the free acceptance of its own liberty, by its own act, is what is desired, and what is secured by the time arrangement, in its practical acceptance of Gospel truth.

We think the fact already referred to, that the same Greek participle and verb are used to denote the purely spiritual activity—for such it is—of both the Divine and the human working, is of very great significance, especially in connection with this—that this working of the Divine upon the human, is, for the most part, unrecognized and unknown.

The argument is this—that the very fact that it is received unconsciously, is a most remarkable proof of the identity, in elemental constituents, between the Creating and the created spirits.

The likeness as spirit is so great, rather so complete, and entire, that the action of the one upon the other is felt, not as coming from another, and not as an added power, but only as an enlargement of its own power, an expansion of its own endowment, and an uplift of its own emotional capacity. Spiritual baptism gives the same facts, and no more.

This action of the Spirit, therefore, does not create, or give any new faculty or power, but acts wholly in quickening the powers, as found, and strictly according to their own structural laws. When we use a lens to make the minute things visible, and the distant things near, we do not change the organ of vision, or any optical law, but reach our object by acting with and in the law, exclusively. This is a fair illustration of one of the methods by which the Spirit of God gives newness, and clearness, and a pure outline to forms of truth, both in the Word and in the outward and visible forms in the cosmos.

We make this suggestion as partially revealing what to some minds is a great mystery, to wit, the action of the Divine upon the human spirit.

The area and limit of this action, will be simply what reason may demand. (*Hickok.*)

We have now said sufficient to show that the co-operation with the unseen Creator, which begins with the earliest activity in outward and formal things, prepares the way, when recognized rationally and joyfully, for a full acquaintance with Him, and a glad communion in the things that are spiritual and eternal.

That is to say—God's plan of rational being, as we have found it, is not defective in any particular, but is, in every conceivable manner, effective to carry out His purposes, and secure the eternal welfare of His people.

This way of living and becoming, though slow and gradual at the start, is not a poor way, but the best way; but it must be seen to be so, to work out the best results,—and for this there must be a teaching, from the beginning, other than that of the unseen Spirit, and by methods, not more direct, but more practically necessary, and with visible form and authority. In these it is to come up into its first activities.

This brings us to the threshold of life, to wit:

III. *The family relation.* As the relation of every rational being to its Creator, is that of a child to its Father, so it pleased Him to include the family relation in the plan of our being, and to make it subservient to many very important ends.

1. It was necessary that an endowment which was to begin at a blank, should have some intelligent rational agency to receive it and care for it, constantly and patiently, until it could care for itself, and this could only be expected from some one of its own order. So we have the mother and the father, and brothers and sisters, to look and care for the incoming party.

2. It was seen to be necessary, in forming and cultivating a home feeling, and so give, in its way, a longing for our own

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proper home, with our Father in heaven—inasmuch as heaven is distinctly a household and a home for the people of God.

3. It was necessary to provide and secure, that as the endowment is to begin at the lowest level of activity, so the body, in which it is to be placed, shall begin in like manner, and each come up together in a symmetrical and proportioned increase of the powers given in them.

4. It was necessary to introduce at once, and make constant, the social element in the plan of being. It was needed to make possible and promote a deep reciprocal sympathy, and fellowship, and love, and point unmistakably to a like union, among all the blood kindred in our Father's house. It was needed to prove, beyond all question, that each one, though personal, and distinctly individual, and separate from all others—is yet connected with all others, in the likeness of the make-up of his own being, and that all are children of one Father. It is a demonstration that there are no lonesome hours, and no lonesome people, in the kingdom of heaven.

5. It was needed to invite and develop in the unused endowment, the feeling of trust, and without this, the advance and increase in the acquisition of knowledge, or even in the use of the endowment, would be, not merely very slow and laggard, but entirely blocked, as to any practical movement. The state would be so undesirable that it would be better not to be born into it—and no one in it would desire to stay.

Accordingly we find that the very *ground of all our mental activities* is based upon a *belief in the truth of things—in the reality of things—in the validity and genuineness of things—seen, heard, and otherwise represented*; and if so of things which are impersonal, still more positive and emphatic is the belief in that which is personal,—that which comes from a spiritual being of its own order, with which it recognizes instantly, a unity and fellowship of rational being.

This introduces us, properly, to the most important doctrine we have before us,—to wit:

IV. *Christian Faith.* It is conditional for all mental activity, that there shall be an occasion or cause for the movement. The cause being given, faith springs forth, inborn and structural, in all the activities of the endowment.

Doubt is an after-thought, not a first thought.

That faith is not alien, or strange, or difficult, is seen in this, that a child will believe implicitly the most improbable statements, if made by some one whom it trusts.

This shows the readiness to believe, without any other proof than the statement, and this could only have its source in a created tendency towards implicit trust, and is therefore inherent.

The opposite of this would suppose the inconceivable absurdity, that the Creator should create a system of fixed laws, and adapt them to the interpreting powers of rational beings, but should so disarrange them that the powers should fail to interpret, and the laws and facts should fail to be true and valid.

Satan did not create the world.

Believing, therefore, in the truth of things, this inherent property of spiritual being secures to the endowment trust in a proper person, and gives this fundamental element of faith. But the higher element that is to be looked for in the insight or intuition, belongs to the endowment as spirit, in its highest rational capacity. This is the evidence of things unseen.

Of course it is very obvious that except for this primary separation from the Creator, in the first term of life, there would be no call for this kind of intuition, and no call for a revelation, for all transactions would have been in the light of His presence. But spirit is spirit, and has its origin and its home in that presence, and He who created the spiritual endowment, gives it the evidence of His birthright, and equips it with faculties that can grasp and perceive spiritually, the things unseen.

This, however, from the very fact of being one of the highest factors in the endowment, is closely allied to the

reason, if it be not identical with it—and so the child, when it grows up in the Christian faith, will seek for the grounds of its faith, and will not be satisfied until it has found a rational basis for its belief. For faith is not believing without cause, but rational insight. The peace and joy in believing, before it can be true peace and permanent joy, must have back of it, and precedent thereto—seeing that the emotional is secondary always—a true repentance and a rational faith.

But faith, besides being a trust and an insight, is a reception. It opens the door, swings wide the gate, builds a fire for the coming guest, places a chair at the table, expects company and gets it.

Now there is a solid ground-work for all this faith, in the very structure of our being; but all our experience is a finding, and faith cannot become Christian faith, either in the person or in the teachings of Christ, until Christ and His teachings are brought before the mind and the heart,—and the will moves the whole endowment into their acceptance. In this the help and agency of the Spirit is given, inviting, but not compelling. The will must be free.

We may receive this help at the place of prayer and worship, in the congregation, but we need, also, something more constant and continually at hand, and we now proceed to notice the remarkable provision for that special purpose.

V. *The privacy of our communication with the Creator.* In the plan of our being, the Creator has so arranged and provided our communication with Him, that every one can come before Him separately and alone, so that all that passes between the soul and its Creator shall be strictly private and personal, and wholly unknown to any other person in the Universe. The incomparable advantage of this is something wonderful, and it is only because of its universal recognition and practice among those who have accepted the Gospel truth, that the untold benefits of this part of the plan are not seen and noticed in their true bearings. We seldom think of what it is to be privileged to come before the Creator

of the Universe with our own individual, private matters, and that we may do this in all places, times and circumstances, perfectly certain that He is willing that we should come and state our case, and make our requests, and offer up our thanks, and still further, that the *privacy of the communion will be sacred forever.*

The more we think of it, the more marvelous, and beautiful, and inexpressibly considerate of our state it will appear; and, in fact, nothing but the relation of the Father to the child, can interpret it. "It is He that hath made us, and not we ourselves—we are His people and the sheep of His pasture."

That, however, which we now desire to point out, is the impossibility of securing this private communion with our Father in any other than in just this manner.

It was necessary that *the plan of our being should place us in that state in which the Creator would be to us invisible and yet present.*

As Spirit with spirit—the Father with the child,—there is the consciousness of His presence, when His presence is desired, and there is the consciousness that it is for himself, not another—a private, secret, individual transaction.

We can hardly imagine this in His own dwelling place in the heavens. It would seem impossible there. But now, without this privilege, life, to thousands and thousands of thousands, would be insupportable.

The result of this wonderful arrangement makes it possible for every soul—in a land where the Gospel is known—to be *privately instructed and educated, by the One who created it, and gave it its endowment, and its rational and receptive powers for that purpose.*

Hosts without number have passed through the gates, who have never known or needed any other instruction, and are all the happier now that they were left alone with God.

VI. *Christian Joy and Peace.* The preparation for Christian joy begins at the very lowest base of the mental structure, and stands ready everywhere for great and wonderful trans-

actions. It is the most roomy department in the endowment.

It may be conceived of spiritual, rational being—self-conscious rationality, whether human or angelic—

First, that any activity put forth by it, is, in and of itself, pleasurable, and—unless disordered—will so continue. That God so creates it simply because it is His pleasure so to create sentient and rational life—but that also in the fact of being His pleasure so to create it, it is also reciprocally active upon Himself. We may even say that as our life is hid with Christ in God, so in an important sense is His life hid with Christ, in His people.

Secondly, this element of joy,—or in its lowest form, pleasurable satisfaction—may be needed to secure a continued activity.

Third, as a matter of fact, the readiness to act (emotionally), and the potency, are both so great, and instant, and universal, and the things to be (emotionally) received so varied in kind and number, and so bewildering in their attractions, we find this whole department has been put under special restrictive laws, differing from the structural laws of all other mental activities. To wit,—in order to prevent the unconditioned and unlimited creation of joy, it is made, as to the human agency and co-operation, always and exclusively secondary and subject to a precedent, with which it is interlocked. It is always a resultant—never, primarily, a cause, or self-active faculty.

Pure joy, whether in the strict sense Christian joy or not, must always have its precedent rational cause.

It comes, then, as an exact equivalent for the cause, and the cause is expressed in the emotion. The character, the quantity and the quality of it are all there.

The "joy and peace in believing" come direct from the rational insight into the character of the One who gave the promise which has been believed and acted on, and so there has been a rational precedent in the believing, and a rational, interlocked resultant in the joy and peace that follow.

The joy that comes from alcoholic stimulants, reaches the spirit through the animal organism, and it is the same spiritual personality that is reached by the spiritual acts of the Christian, which bring the purer spiritual joy and peace; but it is *not a rational cause*, and therefore the quality of the emotion is low, and chiefly of the animal sort. It is just as much a proof of the expansive nature and power of emotional spiritual being, as any high religious experience, but it is on a much lower line. Paul seems to have meant this, when he said, "Be not drunk with wine, but be filled with the Spirit,"—for the Spirit can invigorate all the powers, to their full capacity.

The susceptibility to *impressions*, in our study of the mental structure, we found to be universal—*i. e.*, as coming from both personal and impersonal, rational and non-rational causes, spirit and force. This susceptibility is open to everything which can act upon the body, as well as the soul. Healthful and poisonous influences have each the same access to the spirit, whether direct, or through the body,—and this susceptibility is so delicate and certain that we often receive impressions from causes wholly unknown,—more subtle than the electric, and wholly unaccountable. Pure air is a good exaltant and stimulant, and pure worship is tonic and exhilarating, and eminently healthy to both body and soul.

But there is no occasion to enlarge. That which is pleasurable and enjoyable, in the mental structure, springs up so often, as to declare itself the original, normal aim and result of all its rational activities. We proceed, therefore, to another great field in the emotional department, to wit: the capacity for pain, and all the varied forms of human suffering. This we will now examine in reference to its place and purpose in the plan of being.

VII. *Suffering.* Suffering has many places and many offices in the plan of our being. They will bear careful study.

1. Suffering enters as a *consequence of sin*—whether considered as a punishment, or a necessary connection, from its being a part of it. In either case it is *not a separate thing*,

but the *same* thing, further advanced. Not something new attached, but something *inherent developing* itself at its appointed time.

As a constant development, it is a constant check to violation of law. Its warning, and its certain appearance, sooner or later, at every such violation, are the great safeguards of our social life.

2. The question may arise,—If sin is *pardoned*, why, in case of bodily sins, in which the punishment has already begun, should it continue any longer?—as we know that quite often it follows through life.

The answer seems to be, that sins against health—against the bodily organization—are matters that have to do with physical laws, and they are fixed. They cannot be changed by the simple fact that a man repents of the act, the consequences of which he finds so terrible. They are a part of the order of creation, and we should have chaos again, if the order should be given up. But sin is always a *personal* affair, and that which is *personal* may be *pardoned* without disturbing the general order,—and rather in furtherance of it, provided there is some adequate provision therefor. This is found in the death and mediation of the Son of God.

3. Through Him there may be pardon, reconciliation, and peace with God, but the sins against the body, having taken place in a permanent order of fixed laws, must run their course. There is an intimate and profound sympathy between body and soul, and through that reciprocity, great and wonderful endurance may come, through Christian grace, so that the Christian's mental peace has a powerfully controlling influence in disease; but, in general, separate from that, there can be no further alleviation of suffering than what can be found in medical science and laws of hygiene.

All this, however, is in the line of law—tied up with cause and effect—whereas forgiveness is wholly a free, spontaneous, mental and spiritual act, done “without money and without price,” and *without equivalents*,—a gift, and not an exchange or barter, and is wholly confined and limited to its own realm of mind and soul.

Another reason why the physical laws cannot be interfered with, in the same positive manner,—except as the Creator, for His own purposes, or in answer to the prayer of faith, may, in special cases, see fit so to do,—is this—that it is of the utmost importance that there should be, here in the world, a *constant witness, an ever-present testimony*, to the fact that the Creator *punishes all transgression*.

This testimony must be quick, sharp, positive, merciless, and sometimes very terrible, in its inflictions,—or it will fail of its purpose. It must represent *justice*, not mercy. It must call for equivalents, as far as they can be found, and so it has its range among the fixed permanent forces of physical law.

4. With the Christian, however, all things are made to work together for good, and the bodily suffering may often be permitted, for the purpose of doing a work in the human soul which could not be accomplished by any other means.

5. Suffering is also one of God's positive appointments,—“for unto this were ye called,”—bringing the Christian into closer fellowship with the sufferings of Christ, and so effecting a spiritual *union* with Him, of a kind not attainable in or through any memorial, or any act of worship. *In the world ye shall have tribulation, but be of good cheer. I have overcome the world.*

6. This is, in no sense and in no degree, expiatory.

Everything of this kind, every teaching or doctrine pointing in that direction, is ruled out absolutely and forever, by the simple fact that the atonement effected by the Great High Priest, by the offering of Himself—in that He bore our sins in His own body on the tree—was complete, full, perfect,—to which nothing can be added. Human suffering for others may be a means—like prayer, or self-denial, or work in their behalf—which may bring a blessing, and lead to their welfare and salvation,—but it cannot be an atonement for sin.

“Who, Himself, bore our sins, in His own body on the tree, that we, having died to sins, should live to righteousness.” (*Alford.*)

The literal reading is—“Who, Himself, bore” (lifted up)

“our sins in His own body, on the tree, that we, being separated from the sins, might live unto righteousness.”

Now this *separation* from sins that have been pardoned is *complete*, and does not need any further atonement from any source whatever. *The sins are gone*—they are not to be found—they are as far away as the east is from the west! There is *no room* for anything *supplementary* here, for the transaction is already a finished work.

7. A peculiarity of suffering, manifesting itself in earnest prayer, in reference to some near trial, *not yet seen as to what it is to be*, and often for others—comes latest, and in the highest ranges of Christian experience. It always precedes and prepares the way for the trial soon to be met—a Gethsemane before the Cross—giving full strength beforehand, and adequate self-command and peace in the crisis of the trial. The victory is won before the hour is reached, and we are “more than conquerors through Him that loved us.”

8. To the Christian, there is *one other* phase—a last, and finished, and permanent result—*of all that he has suffered patiently, for righteousness' sake*, but the revelation of it is reserved for the life to come, to wit: *a fellowship of glory* with Christ, and with all the great host, who have been redeemed and cleansed by the blood of the Lamb.

The glory which is theirs in that kingdom, is not, we think, something, there first received (Rom. viii. 17, 18; 1 Pet. v. 1), but there *first revealed*, in the clear light of eternity, and with all the facts which have had their share in its making. It has been forming, all along through the pilgrimage, and has been traveling with them, unseen by the world and unknown to themselves, and daily increasing amid the trials, the sufferings, the perplexities, and tribulations in which it has had its origin, and to which it has now said, *farewell forever*.

“And he said unto me, These are they who *come out of the great tribulation*, and have washed their robes and made them white in the blood of the Lamb. They shall hunger no more, neither thirst any more. The Lamb which is in the midst of the throne shall lead them unto living fountains

of waters, and God shall wipe away all tears from their eyes."

VIII. *Conflict.* This supposes a mental structure which is endowed with power to put forth varied activities in the same moment of time, to accept and respond—to meet and repel—to follow, or resist, immediate desire—to contend manfully, and patiently, and persistently, in the midst of powerfully conflicting motives, in behalf of its own sense of right, or to yield.

The call for the power is not after, but in, the moment of the temptation, or the need, whatever it may be.

An endowment, therefore, which had but one activity for the same moment, would be utterly inadequate; and, although under the personal will the mind acts always as a unit, it has its different powers entirely distinct, and many of them.

How many of these separate, inter-connected powers can be consciously put forth in the same instant, or in the same successive instants of time, will depend first, of course, on the actual number originally placed in the endowment, which has its exact limits in the structural plan (and will be noticed briefly in the article on "Experience")—next to which it will depend upon the surroundings—the incoming potencies, of whatever kind, with which it can have sympathy,—and lastly, it will depend very largely on the previous training and practice of the powers themselves.

The possibilities, in this respect, in reference to what may be the enlargement of the personal activity in another world, are very suggestive.

It is not at all difficult to conceive that with an endowment of so many different self-acting powers, and so many ways in which it may be also a constant recipient, separate from its own active seeking, the life there, especially in this latter particular, may be consciously and continuously non-intermittent.

We understand, of course, that the life itself does not and cannot intermit, either here or there—but here the faculties—

the powers—the manifestations of the life—halt, subside, retire, every few hours, and seek utter oblivion. Not one, but all, unite in this, or if any one keeps busy, then others are likely to join in, and a fruitless commotion is kept up, showing that all are bound together in one bundle.

Now, in this capacity for separate but united action, the mind may be very deeply and powerfully moved, by emotions entirely diverse and opposed to each other, and yet be without any trace of tumult or conflict. We have this in Paul's *sorrowing, yet always rejoicing*. There has been tumult and conflict, but the victory has been won.

We are to suppose here, in sorrowing yet always rejoicing, two emotional states, side by side, parallel with each other, and not counteracting, or canceling, or touching each other, except that they may be partially blended in one, but in no case is there any antagonism between them, but on the other other hand, a deep peace, flowing like a river.

This experience has its source only in a fellowship with Christ's sufferings.

It is the Christ-life here in the body of our humiliation, and if any portion of this sorrowing (now a component part) is carried over in the spiritual body, and made an element of the eternal life, it can be so only in the joyful association with His sufferings, and everywhere the sorrow will be paralleled with joy.

Perhaps the joy will need the sorrow as its base, in some form of memory, or both combine together to form some new element of exceeding glory, not yet revealed.

This will be noticed again, in the closing article, "The Christian's Reward."

IX. Means. All things are Divinely appointed means for Divinely appointed ends. It is because the appointment is Divine that the connection is certain, and so the knowledge of the means is of infinite moment, in reference to any proposed end.

The certainty, everywhere, is not that the means is of man's creation, or of man's appointment, or of man's com-

mand, but that it is always God's creation, and God's appointment, and God's command. The efficiency everywhere is Divine—the Creator's, not man's.

To suppose that any end can be reached without its appropriate means, is absurd.

To suppose that the end will not be reached by its appropriate means, is equally absurd.

God cannot absent Himself from His own outstanding laws, whether in that which is personal or impersonal, nor fail to execute them.

There can be no failure and no deficiency anywhere in His operations.

The cosmos, as a whole, and as a combination of innumerable and varied forces, is a permanent system of means, for the benefit of all the generations that come and go, and in it a great variety of means are often working to the same end.

In the mental construction, the system of means is equally complete, and complex and varied, and as many things in the physical creation are hidden, and only reveal themselves after long searching and patient investigation, so in mind and in spiritual things, there must be study, examination, and investigation, and a trial in a personal experience, of the adequacy and fitness of any means used, and so ascertain whether or not, in its practical working, it proves its Divine appointment.

"By their fruits ye shall know them," is equally applicable to all agencies, instrumentalities, forms and methods of worship, and churches.

But in the Word of God there is also a special revelation of all the means that are necessary to prepare us for that which is to come. The directions are simple, rational, full, and extend to every possible phase of a Christian experience.

The New Testament writers, however, and the words of Christ, also, go direct to the point. They do not say "use the means"—(the word, as we use it, is not in the New Testament), but they say "ask," "seek," "knock," "believe,"

"watch," "pray," "rejoice," "repent" ("take a new mind" †), "lay hold on eternal life," "confess your faults one to another," "deny thyself," "take up thy cross," "follow me," "abide in me," "love your enemies," "pray for them which despitefully use you," etc.—implying, also, without the slightest question, the ability to do the things that are commanded, and the undoubted certainty of the results which will follow.

These results are also plainly pointed out. The connection is shown at once, and the precept becomes plainly means adapted to an end.

To wit: *Ask—and ye shall receive; seek—and ye shall find; watch and pray—lest ye enter into temptation.*

Watching, praying, believing, working, hoping, taking up the cross, denying self, repenting, forgiving each other's trespasses, bearing one another's burdens, rejoicing, and all else that is commanded,—are each, though interlocked, a separate means Divinely appointed, each with a Divine power placed in it, ready and efficient to work out the end—which is, also, not only Divinely appointed and prepared for it, but embodied in it. It had it all along. He that asketh, receiveth.

In this sense, also, the whole life here in the body is a means to an end, and in this arrangement it is said to the Christian, "All things are yours."

X. *Prayer and Worship.* The basis of prayer in the mental construction is found in the common ground of spiritual being; in both parties.

It might be pre-supposed that the Creator, in the very remarkable method of placing the created agent in a world separated from His immediate presence (the advantage of which, in securing the privacy of communion, has already been pointed out), would reserve to it, and to Himself, also, some intercommunication, but the ground of spirit common to both, secures it in the likeness of its elements.

Spirit communicates with spirit in a way that is unknown to us. We, ourselves, use symbols of some kind, and can

† Treadwell Walden's *Metanota.*

only have intercourse with each other through the symbolic forms of word, tone, look and gesture,—all of which may be printed, also, and recorded,—but all are felt to be somewhat imperfect, and not equal to the Creator's method of dealing with us—direct, as Spirit with spirit. This method is unknown to us, but so, also, to a large extent, is the method we employ, of symbols, and which He also employs in presenting us His thought, as there expressed, in created impersonal forms, in the cosmos.

The special form of intercourse which we designate *prayer*, has its basis at the very foundation of the mental structure—in this, that as a created personality, with powers wholly derived, and therefore constantly dependent upon the One who creates it, it will also be dependent upon Him, for such surroundings as will make life endurable—seeing that at the beginning it will have nothing in hand and will be compelled to be a recipient for a long time, before it will have any considerable acquisitions of its own, and these, also of no possible use, even then, unless there be premises somewhere, suitable for their use, and with room for exercise and enjoyment.

That such a person should not pray would seem very astonishing. That such a person—especially in a state like ours—should *pray without ceasing* would seem more natural, and to be expected.

From the very freedom that is granted in coming before God, it is not strange that there is a vast deal of so-called prayer that is not prayer, and a large proportion of true prayer that is not effective, lacking some essential condition.

1. In multitudes of instances we ask God to do that which, in the nature of the case, He cannot do, and which, in the nature of the case, we must ourselves do, if it is ever to be done.

Are such prayers answered at all? Yes—provided the Lord has some way of moving us to take hold of the matter. “His agency is not to annihilate but to stimulate the human agency,”† and in such cases He may open a way for us, and give us the will to do the work; but as this may be in a very

† Olshausen.

roundabout manner, we lose the satisfaction, in many instances, of knowing that the prayer was received, and has really been answered. We miss the connections, and by the time it is accomplished, something else is in hand, and we are busy with that.

2. In other instances—and they are numbered in thousands—He does not find us willing to do our part in the matter, and then the prayer is worse than thrown away. This field of failure is immense, and the travel in it constant and crowded.

Now when we come to the act of prayer, are there any outward or visible helps?

Absolutely none. They are an intrusion—a hindrance—a something between the soul and God, at the very time when we want everything that stands between to be removed.

If you are talking with a friend, do you want a screen between you and the friend you are talking with?

When thou prayest, enter into thy closet and shut the door.

All objects for the eye and the ear, and the touch—the outward senses—must be avoided. It may be dark in the closet. All the better if it is. Enter there and shut the door.

To the Christian, the first large advance in a spiritual experience is in the discovery that his highest joy and deepest peace are found in being alone with God.

Social and public worship is healthful and stimulating—a very pure exaltant—but (although indispensably necessary for its special purposes) it is on a lower plane of spiritual life and experience.

In public worship, however, the outward things are needed, because the act of worship must be that in which all can join and participate, and we can have no way of communicating with each other in worship, except by the symbol of the spoken word, or by the act of praise or prayer in singing, *i.e.*, it must come out into a formal manifestation. Where all are to act together it must be on a common ground, and this, everywhere in this world (however varied in method and substance), is in symbolic form.

For the same reason, in the memorial service which Christ instituted, He took common articles of food, which could be assimilated and incorporated in the person receiving them, to be the memorial of Himself, and a continual prophecy of His coming again. But this was not to be a private, but a public observance, and it is evident that He intended it to be eminently a social act, and to be much more informal and frequent than it is in our day.

In regard to prayer (private, individual communion with God), as a matter of fact, nearly all persons—and, perhaps, all—in any great trouble, pray instantly, and very earnestly, and without regard to any former doubts as to its efficiency. It is the quick cry of the child to the Father.

But the soul can pray without symbols, and, where language fails, better without them than with them. “There are many things between God and the soul which will not go into words, but which can be prayed somehow, notwithstanding.” (*Canon Liddon.*)

In that outer region where the word-form fails, sound-form, in the harmonic tone, takes the thought and the emotion, and gives it a much larger, but still imperfect, expression,—larger because indefinite, and more suited to the emotion, because that is also indefinite, and goes out beyond definition and exact limit,—but still imperfect, because it does not fully express all the capacities of the soul. This gives sacred music a place in worship which nothing else can reach, and a work which nothing else can accomplish.

“Thou shalt love the Lord thy God.” But love is emotional. The action of the finite out towards the Infinite. That inexpressible longing of the heart which the Christian often feels, or which any one may feel, whether Christian or not, is, in reality, a longing for God, and the Christian peace, which passeth all understanding, is that which comes in finding Him.

But that which symbols—whether word or tone—fail in accomplishing, can be done direct, by Him who acts with or

without symbols, according to His pleasure; and this brings us to another topic, to wit:

XI. *Spiritual Baptism.* This is a direct contact of soul with soul, and therefore *fills* the whole spiritual capacity. This is like "*the fullness of God.*"

The ground of spiritual baptism is in the family relationship. It is the father's embrace and the mother's kiss.

It is a joy so pure, and deep, and strong, so entirely separate from one's self, as to cause, and yet so blended with one's own being in effect, as to clearly indicate that the source of it can be no other than the presence of God, made so far immediate as the body can receive and not die in the reception. Not that it is necessarily recognized as such, or thought of mentally, at the time, as it may, for the moment, overpower all consciousness except that of itself.

In the plan of being, we have found the co-operation of the Divine with the human spirit, and a constant presence of the Spirit, and we may suppose that for reasons of His own, and because His presence is always unseen and not obtrusive, He may give to His people who desire it and have prepared themselves for it, once for all, this special and unusual token of His presence, by some extraordinary manifestation. But when this is done, it will fill up the soul to its full capacity, and so, with the inexpressible delight, there may be, soon, the emotional outburst of sobs and tears, and strong crying, as it will be altogether beyond the natural power of the body to quietly receive it.

It may be sudden in its coming—instantaneous—but without shock—and may take one entirely away from any time connections or time experience. Any one who has so received it will never forget it. It is wholly beyond the ordinary Christian joy and peace, in the consciousness of *power* separate from them, but one with them in this—that it is not strange or unnatural, or felt as something in any degree alien or foreign. I imagine that that in it which it is so difficult to define, is its eternal element,—*i. e.*, a permanent, unchanging fullness, and power, and perfectness, belonging

to spiritual being when separated from its time connections, and in its proper home in eternity, and in the presence of its Creator.

When we consider the exceeding restriction which we found in the plan of being, and the exceeding potency of spirit, as spirit, it is not strange that the Creating Spirit, who imposed the restriction and gave the power, should, at times, give some extraordinary evidence of His presence by a sudden baptism, and at the same time give His servants a look at the "greatness of the inheritance" by which they are "heirs of God and joint-heirs with Jesus Christ." It is not only a manifestation of the Spirit, but a soul-manifestation, as well.

It is a wonderful help to believe, and still better to know, that it is possible, in the life we now live, to be filled, by a spiritual baptism, with a perpetual, deep joy and peace, for days and weeks and months, and perhaps for years or a lifetime, in which faith is so strong and full that it continues, not merely in the presence of visible results, but directly in the face of no apparent result whatever. *To pray and work with all earnestness, and power, and joy, without seeing any movement, and still to believe that it has all gone in, in God's administration, as working factors, energizing and moving on, though all unseen,—is, perhaps, the highest reach of faith, and comes only by being filled with the Spirit.*

We may notice that spiritual baptism proves, beyond all peradventure (but perhaps only to those who have received it), what we have claimed as to the *exceeding and wonderful potency of spiritual presence*. To my mind it throws great light upon the whole plan of being, as we have found it in the previous chapters. It shows why this is the better, if not the only way in which a rationality can come up into being, and have its own separate personal experience, by being separated, as it is, from the immediate presence of its Creator, in its formative state.

What has been said about the effect of spiritual baptism in excluding thought, is not to be understood in the sense of

preventing thought processes, but as being sufficient without thought. It is that emotional state which is caused by His presence, in a soul that is capacitated to receive it. The capacity and fitness are not created then and there, but have been formed in a spiritual experience; and the baptism is not the cause, but the witness of the Spirit, to the reality of the facts. There may be, however, a baptism for service, which gives power, and is a gift and endowment for special work.

In other cases, the baptism may be for the communication of some fact, which cannot as well be given in any other way, and may be wholly special and private, and aside from this, may not have any particular significance.

As this subject is one of increasing interest in our day, it may be well to examine more particularly what basis there is, in our construction, for any kind of spiritual communication.

(1) The intercourse of rational beings with each other is *always* that of *spirit with spirit*. But (2) as we receive our first impressions from without (through the senses) in forms, we naturally seek for a form for thought, and so use forms of sound in words—*i. e.*, language,—and for this life, at least, form of some kind is indispensable. But (3) the thought precedes, and exists always—separate from the word-form—so that God (who is the source of all thought-power) can present it to us (4) *without* outward expression, when He sees fit so to do, by the *immediate* contact of *Spirit with spirit*, although His method of doing it, from the very fact of its not having any apparent representation, is beyond our present reach.

He communicates with us, therefore, either with or without words. If by the Word, we must turn to the record and look for it there. This contains the last statements which God gives to man in a spoken language.

But as *Spirit with spirit*, He still speaks to us, in very many ways, without words.

Let us glance a moment at this capacity we have to receive

impressions and influences outside of language. If we find that we have such a capacity, we shall be better prepared to see in what part of our being, God meets with us,—by what faculties and means,—and how far, and to what extent and depth of meaning communications may be carried on,—when it is not by speech, or by words, or by any outward form, but by His unseen and unheard presence with us, as Spirit with spirit.

In an instrumental orchestra, no words are used, no voices are heard, no gestures are made—(you may shut your eyes, it is all the same)—but you are delighted—your whole being (*inner spiritual being*) is roused, energized, and lifted to the highest range of enjoyment,—not by forms of words, but by forms of inarticulate sound. If you were weak, you are strengthened,—if depressed, you are encouraged, stimulated, and a world of new and hopeful thoughts takes the place of those that were heavy and sad. We have, then, a few facts clearly seen.

1. You do not (always) *need words* to make you receive the most *powerful* and *abiding influences* which the human soul can bear.

2. If you have a true musical faculty, you may hear all this—from memory, or, to a certain extent, from your own improvising power, without any orchestra of instruments, or any audible sound whatever.

3. The sight—that which comes through the eye. Look down from a mountain upon a beautiful landscape, or look upon a picture of the same landscape on canvass, or out upon the ocean, or up among the stars at night. Nothing speaks to you there in words. No need that it should. You take the thought,—the beauty, the grandeur, the suggestiveness of each thing, separately or as a whole—without any word uttered, or any form of sound to present it,—and better without than with,—and yet you *have it*—it is yours,—it has become a part of your being, which, in memory, you are to carry along, and it is the *invisible spirit* within you, that *has received and holds it*.

4. You retire at night, and these pictures of things seen through the day are still before you,—but now it is not through the eye that they come, nor the outward form, for the object is not there, and your eyes are closed, trying to sleep. But the pictures are there,—and they are so real, so positive, and have taken such possession of your *spirit* (your inner being), that you cannot sleep until the brain becomes wearied out with its continued activities. We have, then, another advance—to wit:

5. *There is no absolute need, (in order to a positive and powerful spiritual activity) of either the spoken word, or any other audible sound, or of the eye, or the ear, or any outward object whatever.* A spiritual being can act, and can receive the most powerful impressions, wholly within its own being, independent of all external influences from things visible.

6. As an every-day matter of fact, the *spirit* is constantly *self-active* and *self-receptive*, wholly irrespective of language—so that by the great multitude and variety of outward objects that are constantly speaking to us without words, and impressing us without personality or will, we all pass through life, receiving *impressions, facts, truths, laws, transactions, by the thousand, without words, to the one that is uttered or spoken.*

7. Now if we note that we do this by our *spiritual* faculties only (whether mediate or immediate), and that the Creator, who is Himself a Spirit, created these spiritual powers, and placed them at our disposal, as a free gift, for us to use, and improve, and develop—Himself having the same faculties and powers,—and that He created all outward forms for us to use in our development, and growth, and increase of faculty, and gave us the power to be *self-active* in doing it, and to “*stir up the gift that is in us*”—then, most emphatically, the Being who is able to act upon us, and does act upon us so powerfully, through material things, forms, symbols, types, can act upon us still more powerfully direct, as Spirit with spirit—without forms, symbols, types, words, or any

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outward expression whatever, and we may suppose that the measure of this direct communion with the Creator, and the power so received will depend, mainly (perhaps altogether), upon our own selves, our own desire, or willingness, to have such fellowship with Him, and our practical use of the power that comes from it.

This is sufficient in regard to the general subject of spiritual baptism, but it may be of interest to look at it from another stand-point and the testimony of God's Word. We will take the vision of John at Patmos.

He begins by saying, "*I was in the Spirit.*" This could not be, unless the writer was, himself, a *spiritual being*. Accordingly, we find, in all the Scriptures, precisely the same word, *πνεύμα* (spirit), used to designate the Being of God and the being of man. Which is meant, in any given case, can only be determined by the context, or by the word *holy*, as applied to God, or by the definite article, as in this passage, "*The Spirit witnesseth with our spirit*" (each bearing the same testimony) "*that we are the children of God.*"

This fact that the same word is used, *connecting us and identifying our nature with God's, in the important element of personality*, is of the greatest significance,—and yet, like all very common and obvious truths, is apt to be overlooked.

(1) Our communication with God depends wholly upon it.
(2) All the interchange of thought, all communion with Him, and all conscious reception from Him of what He gives, and (3) all prospect of ever seeing Him and dwelling with Him, depends upon the fact that (in addition to the fellowship with Christ, as man, in a body of flesh and blood) we have, as spiritual beings, *a basis of fellowship with Him, in our rational construction, and the elements that are used in that construction.* From this we can understand that when St. John says, "*I was in the Spirit,*" there was an intelligent meeting and free communion of his own spirit *with the Spirit of God.*

"*And I heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last,*" (and

in the eighth verse is added,) "which was, and is, and is to come."

This takes us back into eternity—and that is where we all need to begin, in looking for the manifestation of the love of God. Go back, in imagination, and take your stand there in eternity, or ever the earth and the world were made, and think of the work that was to be planned and executed before man could make his appearance—the darkness of the great deep, that was to be lighted up and made endurable for the first term of an existence that was there to have its beginning—the sun, and the moon, and the round world, to come into place, and begin their ceaseless revolutions over the empty void—all their elements to be fashioned and placed in their orders and proportions—their laws made inherent and self-executing—their obedience perfect, and instant, at the moment of call—their affinities and repulsions measured and unchanging—their testimony always to be the same, and always to continue, until He who brought them forth shall recall them, or change them into a new heavens and a new earth,—all these impersonal forces to appear first, and to come together fitted as a dwelling place for him who was to have his home there, and who was to be personally adapted to it, and framed in, in a body of flesh and blood. This body of such materials that it could be easily vacated, and yet all its mechanism as perfect as though it was to last a thousand years! The heart, from its first pulsations, to go on without rest, except in fragments of moments, day and night, day and night, year in and year out, until the term of life was reached. Something was to be present in the organization, (call it life, or what you will,) that should have a constant provision for and supervision over all its momentary movements,—recuperative agencies were to be established—a system of supply and demand, of taking and giving, adding and subtracting to be everywhere going on, and all the movements to be ceaseless, with only partial stoppages for rest and refreshment,—and in this curious, very complex, and very busy body of flesh and blood, there was to be a careful

and very complete adaptation to an indwelling *spirit*,—all this *before* man could have any place found for him—any ground to stand on—any tools to handle—any lesson to learn—any eyes to see, or ears to hear, or any opportunity whatever to make a beginning—much less to go on with an existence after having begun. The problem was, to begin in such a way as to *go on forever*, and give to man a fair field for all his activities—first for this life, and then for the life to come.

This is but a glance at a few only of ten thousand things, that had to be planned and executed, and put in practical working order, before you and I could have a beginning—before Christ could meet with us, and we with Him—before time, itself, could be measured and recorded, and its successions established, and its experiences made possible to rational beings. Such a work, no one but Jehovah could plan—no one but Him could execute—no one but the ever-living, all-powerful, and loving Creator, could carry forward through the swift-rolling years. And, we may add, no one but Him can keep the record of its infinitely varied and manifold transactions.

It was a vision—some kind of faint presentiment of this wonderful being—which John saw at Patmos, before whom he fell as one dead. Not backward, as those who came to take Him at Gethsemane, but *forward* (so the word *προς* plainly indicates) *at His feet*. His strength failed him, but not his love for the Master.

So may it be with us, when we look first at the glorified Saviour, that if we fall, it may be towards the arms that were outstretched for us, and at the feet that were pierced for us on Calvary!

The *great future is always before us*, and into that future we are fast traveling on. If we thank God “for our creation” and redemption, and if we go back into eternity to find the beginning of His providence and His love to us, we must go forward, also, into the eternity where He dwells, for a full reception and realization of that providence and

that love. And even then, we shall be only just at the threshold of the eternal years, where the impressions are to be deepened, and enlarged, and expanded, forever and forever, world without end.

XII. *Symbols.* As in the plan of our being all communications with each other, in this initial life, are by symbols—in the sense applied in this discussion—we may inquire as to their adequacy and fitness for doing their appointed work.

The only perfect symbols are those made by the Creator, and those in outward form, are about us day and night, as long as we stay among them, and the thought they develop in us, and express, is always one and the same—simple, true and unchangeable.

But in all symbols of our own construction, there is more or less of defect.

Language, as the symbol of thought, will always show some imperfection, because of the human element in its structure; but as our power of construction, so far as it goes, and, in its own fields and within its own limits, is the same and identical with God's power, having been handed over to us from Himself in our endowment, we are able to construct a symbol of thought which, for all practical purposes of our present life, is fully adequate.

But the use of a thought-symbol, we are to bear in mind, is for that which is definite and limited. Its value lies in that particular, and in its representative fitness.

What then is it that we need in language, in reference to thought?

Evidently, something to define—put limit and form to thought, in some method common to all,—and just this language does.

That kind of mental activity which can be placed in exact limits—so that when the symbol has received it, it is all there—has, in that symbol, found its entire expression. It is perfect form for that content. Nothing can improve it. It is already complete.

For these purposes—*i. e.*, for that which in its definite

content can be put in exact limits—language in heaven cannot be any better than that which we have already, and the readiness of thought to take (come into) definite and exact form is shown in the vast number of languages and dialects which are in practical use, as well as some which have been superseded.

But thought is not the only mental activity which desires expression. In studying the mental plan, we found the endowed elements of mind to be, even in their very beginning, of exceeding potency, and for that reason would require a compulsory restriction. It is through that restriction, in a flesh and blood body, shut in with only the senses for outward objects, that we are compelled to take hold of the particulars of things, and begin our first activities on these lines of limits and exact definitions, quantities and qualities, forces and agencies,—but this is only the framework, the basis and foundation, of—and for—something higher, and in this higher field we have the great emotional department.

What symbol, then, have we for this out-go?

Here, again, we inquire, What is it in emotion that we wish to express? Is it something precise, exact, definite, limited? Is it not rather the indefinite and unlimited?

On this field we have the vast, and varied, and wonderful expressions of harmony in sound, in vocal and instrumental music—tone, in speech and oratory—laughter, in things ludicrous—form and color in painting—rhythm in poetry—and directions in gesture; and as the emotion appears in these forms, it often appears the more perfectly that it is not clearly defined and sharply outlined.

We have, then, these varied symbols in the mental plan,—the word, for thought—sound, harmony and its opposite, for emotion—and the art symbols, painting, sculpture, architecture, for their separate expressions, in their own way and on their own ground, and after their peculiar methods. And we are not to suppose, for a moment, that any of these are inadequate for the purposes they were designed to accom-

plish in the plan of our being, or that they are, in any particular, defective or imperfect.

Here, as all along in the plan, it is the use made of the powers given, in which the imperfection, or defect, or positive wrong makes its appearance.

What then, it may be asked, are we to say, of those spiritual activities which still lie beyond these symbolic forms? The reply is,—they are the exponents of a potency, and glory in spiritual being, which must wait for the proper time and place for their more complete expression. On this outside ground we have already given certain suggestions and outlines in Spiritual Baptism.

He will come, He will not tarry,
In that hour and in that place
He appoints me, I shall meet Him,
And shall see Him face to face!

Our Union with Him secures the vision. Apart from revelation, we should have no knowledge, or even belief, in the forgiveness of sins. We are not surprised, therefore, that there is but one way of securing it. The surprise is that there should be any way, any possible escape from the penalty of transgression. We now place here in succession a few portions of New Testament Scripture, which show that the union of man, redeemed man, with God, is by a union with the Lord Jesus Christ. The Greek prepositions in these passages, are *εν*, *συν* *μετα*.

“Every one, therefore, who shall confess *in me*, before men, *in him* will I also confess before my Father who is in Heaven.” Confession, without this union is necessarily void and false.

“Where two or three are gathered together in my name, there am *I in the midst* of them.” Not now separated from the people as in the old dispensation, but among them, in the midst.

“This cup is the new covenant *in my blood* * * which is poured out for you.”

“He that eateth my flesh and drinketh my blood abideth *in me* and I *in him*.”

“And whatsoever ye shall ask in my name, that will I do.” But prayer in that name, without a union with, and loyalty to, the Person represented, cannot be effective. We now proceed to the discussion of what must precede here, before any advance can be made.

CHAPTER II.

PARTICULARS IN WHICH THE ENDOWMENT HAS NO PREPARATION FOR CHRIST'S TEACHINGS EXCEPT THE CAPACITY TO CHANGE OR BE CHANGED IN ITS GOVERNING PURPOSE.

We place in this chapter those precepts of Christ—and they are the most central of all—which are not represented in any initial form in the endowment, *as we receive it.*

We have found a beginning—an initial form—of faith, prayer and worship, in the mental construction, and a preparation in the plan of being for self-denial and co-operation,—and other like particulars will be pointed out in the closing chapters, but in this we take up that which is distinctively Christian, and not common to other religious systems, and not found in our endowment,—for there is an absence—an entire lack—in the mental structure, of any specific preparation for some of the most important teachings and precepts of the Lord Jesus Christ.

We come here, upon a need of something entirely new,—neither provided in the endowment, nor prepared for in any facts of experience, but on the contrary, it is experience itself which creates the difficulties it cannot remove.

This, which the endowment cannot do, is that which Christ came to give to those who will receive it; in Him,—for we may be very devotional, and reverential, and worshipful, and yet not be Christians.

We will now examine the only safe and reliable test of Christian character—to wit:

I. *Forgiveness.* This is an entrance upon premises not before traversed, and therefore wholly new. It is an advance—not round about, merely—or approaching afar off—

or running parallel with—but an advance, and entrance into the kingdom of God.

We can believe, we can trust, we can hope, and aspire, and pray—but to forgive is not given in the endowment.

Could it have been given? Was it possible to give to man securely, and as a part of his inalienable powers, a forgiving spirit? We will not stop to inquire, but take the facts as we find them.

All we can say, as the case stands, is, that an unforgiving spirit may change—or be changed—and become forgiving,—but only so by help from above.

But, just as faith is not without cause, so forgiveness is not, in any case, without cause. To avoid any misconception here, we must look into the matter, and see the ground, or basis, in which forgiveness is right.

1. A forgiving spirit is one which forgives, where there is a rational cause for it in the conduct of the person which has given the offense. This may, or may not be, Christian.

2. The true, Christian forgiving spirit, is that which forgives freely, even when there is nothing in the conduct of the offending person to prompt it. Not without cause—but the cause is in itself, in its union with Christ.

3. An unforgiving spirit is one which refuses to forgive, for any cause, or on any terms whatever.

The forgiving spirit will not carry any ill-will, or any trace of it, to any soul on earth. The unforgiving is always looking out sharp for an enemy. They are as wide apart as the east is from the west.

Now Christ is the source and the cause of our forgiveness, and of the forgiving spirit in us. Ephesians iv. 32. “Forgiving each other freely”—i. e., without equivalent—“even as” *καθὼς καὶ* “God also in Christ hath freely forgiven you.”

If God has His reasons for forgiving us in Christ, so have we, in Christ, reasons for forgiving each other. It is all in Him—but it is not, and cannot be, separate from Him. For justice must be satisfied as well as mercy, therefore, we

find, there must be a mediator in whom justice and mercy can meet.

It is proper to say that the rendering I have given above (*forgiving freely*), is slightly incorrect—not as expressing too much, but as tautological—for the very heart of forgiveness is that it gives freely—which is the precise meaning of the Greek word here used,—and so to give freely (in reference to offenses) is to forgive.

The other Greek forms are—to *remit*, put away—and to *release*,—and in the Hebrew there are at least eight different words, each with its separate way of expressing the same fact—to wit: *to cover, blot out, carry, hold guiltless, take away, thrust away, lift up, pass over, or pass by.*

But everywhere it is on the ground of covenant conditions. Therefore—

1. Forgiveness is not purely an arbitrary act. It is not strictly a free act—*i. e.*, it is not given without cause. If it were so given, it would not be a rational proceeding. It is the injustice of the wrong done that makes it hard to forgive, and it is this entirely proper sense of what justice requires, that makes the difficulty—and makes also the unforgiving spirit. Forgiveness can only come, therefore, from some adequate cause.

As between the Christian and his Creator forgiveness comes through that *change of purpose and conduct* expressed by “repentance,” but remission of the penalty attached to the transgression, which makes forgiveness possible, is only in and through Christ. But as He is the cause, He becomes also the security that it will hold. This brings one into a new and peculiarly *personal* relation to Him—and in being freely forgiven in Him, the spiritual joy of a free and pure heart, changes the unforgiving to a forgiving spirit, the unloving to a loving spirit, and we are born into a new state and condition, and become children of God.

2. As the revolt of the created will has been a free act, so the compliance with the conditions of forgiveness must be a free act—and these conditions are imperative. But the will,

having chosen the wrong, has lost its perfect freedom, and so will have lost its full power of choosing the right, and until this is restored, no provision for forgiveness will be of any avail.

The whole difficulty is *personal* and *spiritual*, and if there is to be any remedy, it must be purely a *personal* matter, and between persons. It is not a thing of doing, or an external act of any kind whatever, but a wholly internal, unseen, but not unconscious dealing of spirit with Spirit—the finite with the Infinite—the created with the Uncreated—the child with its Father.

Now, in this personal transaction between them, another Person, the Holy Spirit, has the opportunity of acting unseen upon the soul, and presenting Christ as the Mediator and Saviour, and where by this means a true reconciliation with the Father is effected, there is proof that the Spirit found within the personal, created endowment, faculties which could be receptive of His influences and His counsel,—the very great and peculiar advantages of which, in coming unseen and without form, have already been pointed out. In this practical fact, that lost souls are so recovered, where the will is reached and won, is a direct proof that the mental structure will admit (within a Christian experience) the entire change needed for a forgiving spirit.

We use this term as expressive of a forgiving state, for the soul has got to know the ground of forgiveness, and to forgive itself, and to know that it is forgiven. This could not be marked out, or prepared for, either in the mental structure, or in the general plan, for it is a resultant—the product of an experience amid the facts in which it is to be formed.

Mind we have found to be a process of growth, and forgiveness is the highest Christian act that is possible to man, and demands the highest Christian grace and character. If we find it in a child, as often we do, it is chiefly because it has not, as yet, any sharp sense of wrong. It has not had,

and could not have, an experience that would test it, as being anything more than good nature—a kind disposition. But when the child has grown up, and forgives, freely, the real offenses of others, it can only do so as a Christian. The natural disposition may help, but cannot attain, without assistance, a forgiving spirit.

It is a gift from above, and can only be given in and through an experience; and that experience, also, must take place, and reach all its results—including this of forgiveness—in a formative state.

This formative state could only be provided—just as it is provided—by an arrangement that permits the created endowment—not only to be free, and to be left undisturbed in its freedom—but to *form itself*, to use its own powers in its own construction as a personality. All this has got to be the result of its continued activity, in a time duration, and with other personalities, who are occupied in the same way, and for whom the cosmos has been created, and a body for each to dwell in, and a system of fixed laws prepared for all of them, and so opportunities come in for the family and the social connections, and the religious institutions, and the educational provisions, and business transactions, and language is found to carry thought and connect all parties, and in all these particulars, the incoming party, beginning at a blank, has got to become acquainted with the main facts, and come into collision with all sorts of people, and so comes, after a working experience, into the use of its powers, and gains for itself, if wisely used, a self-command and a self-possession. But all along, in this process—which may be for years—it has been in a *formative state*.

If it has used its faculties rationally, it will have discovered its own weakness and perverseness, and have become a Christian, and so will be looking forward joyfully to the life to come.

But no man or woman is born a Christian, until born again. This (conversion) may come at once—in a moment—and in this will come a forgiving spirit, and will show itself at

once,—but the Christian character is a becoming—a result—a growth.

“To those who received Him, to them He gave authority (*γενεράτω*) to become children of God.” That which is born of the Spirit, and that which hath been begotten of God, *begins*, by the terms used (*birth*), *as a child*, and is not full-grown Christian character—but is no longer bound, and so, being set free, has a power in liberty (*ελεύθερία*) to become a child of God, by receiving Christ in the act of faith, and then to go on “unto the fullness of the stature of a perfect man in Christ Jesus.”

The self-denial, the faith, and the forgiving spirit, may then be well-settled and permanent characteristics, thoroughly tried and tested, but only so as they have been reached by a strictly personal experience. To suppose that they can be given at once in maturity, is to suppose an impossibility.

We must have close dealings with whatever is to be our own, and all Christian experience is strictly personal and individual. It cannot come at once, and it cannot, in any particular, be handed over from one to another.

II. *Patience, Endurance, Long-suffering.* We see, instantly, that these can only appear as sequents—*i. e.*, by our being placed in conditions that create (not develop) them.

They come to us—not in the endowment, for that, in the beginning, except in its constitutional adaptation, has nothing but the capacity to act—but they come; they appear, after a while, to others, and to our own consciousness also, as something new, something not seen before, and not present before, but present now, and we may say of this that it has been *formed* in us,—begotten of God, but secured by the individual act, so that it is also self-begotten,—and the *formative* process has been carried on in an actual, positive, and continuous dealing with the facts and circumstances which favor the process.

It has been “God working in us both to will and to work,” but the working (*ενεργείαν*) implies the highest spiritual activity—not a passive reception of Christian grace, but an

energetic putting forth of faculty, in the busy activities and trials of life.

The power comes in the using, and only so.

In this light we may understand Galatians iv. 19, "Until Christ be formed in you," and this, "Be ye transformed"—the same word used in the transfiguration of Christ, but referring here to the inward change, "the renewing of your minds."

III. *Obedience.* This also is not given in the endowment, and could not be given.

Outwardly it is wholly a matter of drill.

Inwardly it comes by the use of faculties, made purely rational by the Holy Spirit.

It is sufficient for us to know that in reference to the plan of being, the human spirit can be made obedient—is susceptible of it, and can be trained to yield—to a higher power.

Its necessity is found—not in any arbitrary will outside of the created will, not that at all—but in the exceeding potency of its own will,—and in the exceeding potency of its own rationality, which at first fails to see why it should obey.

We will examine the subject in one or two special relations.

1. Obedience to authority, in its appointment in human government, has reference solely to the welfare of the people. The interests of all call for it from each member of the community. In the Divine government it also includes and secures the interests of all, but is due to the Creator in His own right. Although His right is one which the Creator Himself cannot put aside at any future time, it is evident that the lesson of obedience is one that will be more specially needed, and more constantly needed, in the first experiences of life than at later periods. Christ said to His disciples: "*I call you no longer servants, but friends.*"

2. When that time comes, authority is no longer a restraint, or, at least, is not felt as a restraint. And that is *the aim of all law—to secure freedom toward every good end.*

This is the liberty of the children of God—those who have been called into His kingdom and glory.

3. Obedience to authority is needed, first, because the nature of man, if uncontrolled, becomes speedily uncontrollable, and steps beyond the call of any authority, either human or Divine. It has the power to do this, and with the power it often has the disposition and the will.

There is no trusting it without a curb-bit.

Its elements are of the fiery nature of spiritual being, endowed with free will and personality. It is, at once, a separate actor in the realm of being. Very few parents—even among church-members—have any adequate conception of these facts.

If a child is permitted to have its own way, it will go to ruin—not because of its weakness, but because of its strength,—not because of its feebleness, but because of its power. Of course we do not mean physical strength and power, but power of will—the spiritual element.

All spiritual being is power—and just as much so, in its limits, in a child as at maturity. It may, and does, increase with the exercise of its faculties, but is always essentially the same in the child as in the adult. Its first lesson should be, *obedience—submission to authority—instant yielding to the just claim of a will higher than its own.*

4. A further necessity of this, in the plan of man's beginning, lies in the need of a constant teaching,—and there can be no teaching to one who is not obedient. There must be a cordial recognition of authority—and loyalty to this, all along, from childhood to maturity, and so on to the end of this first life, is the only wise and rational beginning. So, also, it is the only wise and rational preparation for the life to come. *As in heaven, so on earth, Thy will be done.*

5. Parents who bring up their children at random, without any settled plan or system—except a system of guess-work—may expect trouble without end. But no system or plan will be of much account, without the lesson of obedience well drilled in the very heart of the child. This is the first, middle, and last, in family government.

6. Next comes the teaching—which, according to God's

appointment, is to be both human and Divine,—or, more exactly stated, it is to be, or should be, the teaching of God's Truth through some human agency. In Christian families, the best teachers are father and mother, and the duty cannot safely be handed over to any other party.

Next to this, is the teaching of the pastor to the people, in the congregation.

IV. *The New Birth.* The plan of our being having been revealed as involving, in its first and formative state, a spiritual warfare—through which a righteous character may be permanently formed, in accordance with the fixed laws of spiritual being—a power must be received from some quarter, by which this spiritual contest may be carried on, and a victory attained.

But as this power is not given in the endowment, it can now come only from the Creator,—and when this comes, whether gradually or suddenly, the power and the will to carry on the warfare both appear together. A union is effected with Christ, who gives and continues both the will and the power; a fellowship with Him is established, and the liberty of a child of God is freely given to him, and the joy and peace of acting in harmony and conscious agreement with the Creator and Redeemer—and all these constitute a change equivalent to being born again.

It is the beginning of a new life.

The preparation for this, in the mental construction, is found in our receptiveness, and in the permanence of those spiritual laws through which such changes are seen to be possible, and which, as matters of fact are seen to be real. These changes do take place, and as they in whom these changes are seen could not themselves effect the change, it is evident that the Creating Spirit does the work. There is nothing in the mental structure to hinder (the will excepted), but everything to favor the work; and as soon as there is a willingness on our part to receive the help we need, we do receive it, and the work goes on.

There is no reason why we may not receive sympathy, help

and power from God, seeing that we do receive sympathy, help and power from each other, and could not well live without it.

In each case it is a dealing between spiritual beings; but with God we have to do with the One who created us, and to whom we are already more nearly related by that connection than with any other,—and who has not only the power but the desire, to perfect our being in every particular, and make us joint-heirs with Christ of all that He has prepared for His people. This is the plan of our being.

In the first birth, the party coming into being is not consulted, and has no part and no responsibility. But in the new birth he is himself a consenting actor in the transaction, and by placing his own will cordially in the work, he becomes (*to that extent*), in a way entirely new and personal, a participant in his own new structural creation, and has his own share in the work, in the same manner as by the exercise of all his faculties he shares in their construction. In this manner, and only in this manner, rational beings of our order and rank can be made permanently and eternally secure against the powers of evil,—by becoming—consciously and by a joyful assent of the will—partakers of the Divine nature.

V. *Righteousness*. This, like obedience, and endurance, can only come in—and not prior to—the activities of the soul, and therefore, cannot be given in the endowment.

“The untried is a negative character, and can become positive only through trial.” (*Fairbairn*.)

“*Righteousness*, in reference to God, is the perfect coincidence between His nature and His acts. It is, therefore, in reference to man, a right state, of which God is the standard. This state, following the Divine acquittal, becomes a principle of action, and this principle of righteousness, expressed in action, is finally present in the result of action.” (*Hermann Cremer*.)

The power to reach and abide in this state, comes from Christ, but, like any other gift or faculty, is increased by its exercise, until, in the Christian so living, there will also be,

when completed, the same coincidence between his nature and his acts that there is in the Divine nature, and for the same reason—*i. e.*, that there is nothing to hide.

For this reason, also, the prayer of a righteous man availeth much. Paraphrased, “The prayer of a righteous man, in its spiritual power (*επεργία*), is effective.”

VI. Made Partakers of the Divine Nature. This precedes and prepares for the fellowship.

Fellowship with, and to *partake of* (the noun and the verb form of the same root), are equivalent terms, as here used.

We partake of the nature of any one, in those particulars, in which there is entire harmony and agreement, as in disposition, purpose, character and will.

This is the only real union we have with each other, and—except in the endowment—it is the only union we have with our Creator.

Being *in Christ* means having His mind and Spirit, and is not a mystical but an intelligible unity of similar elements.

We are all partakers, to some extent, of a father’s nature, and of a mother’s nature, by birth, and yet, however great the likeness, we are entirely distinct.

The Creator does not put forth from Himself a rational endowment, and take it back again into His own being. Something like this He may do with a created force, but not with a rationality.

To have the mind of Christ and the spirit of Christ, and to co-work with Him in all His purposes, so far as they are communicated to us, is to be in Him—and this, as He is Divine, is to become a partaker of the Divine nature.

But as we get our likeness to father and mother by birth, so being born of the Spirit brings the likeness to Christ,—and as the unity and fellowship involved in the partaking of another’s nature comes from the likeness, so we become children of God and partake of His nature.

A sour stump will grow the sweet orange, if budded with a sweet orange, and the fruit be as good and abundant as that grown from a tree from the seed. But it is only by

ingrafting a new kind of life. All we can get from the sour orange tree, by cultivation or any other line of development, is a larger crop of sour fruit.

VII. *Fellowship.* The ground of this, in the plan of our being, is not merely in a likeness of elements, as spiritual beings, with Him who created these elements, but an identity, so that God is in us already in the endowment,—and this is the first ground of our fellowship; and the second, which belongs wholly to an experience, is that union with Christ, through which our sins are taken away, and the sinful nature cleansed and purified. "Without me," He said, "ye can do nothing."

This He illustrated, also, in the figure of the vine and the branches, and in the simple memorial which He instituted. As bread and wine (that is pure, not alcoholic) are assimilated by going into the blood, and incorporated as life factors in the body, so must Christ—His spirit, His disposition, His obedience, His gentleness, His compassion, His humility, His long-suffering, His willingness to die for others—be received by us, and be assimilated and incorporated into our being, as life-factors to the soul. In this way only do we receive, in Him and from Him, eternal life.

There is then, and not before, a true fellowship with the Father, and with the Son, and with the Holy Ghost. This is the supreme aim and purpose of rational being.

This union with Him is, in this manner, equivalent to being born from above. Christ made no charge against the first birth, but said, emphatically, that it was not sufficient, and that we must also be born of the Spirit. The way, the truth, and the life, were all to be sought and found in Him. Men were sent all over the world to teach this and all other doctrine connected therewith. Angels were not sent for to do this work, but men were taken out of the common ranks, not above, but with them, who could be in full sympathy and fellowship with them,—and these men became overseers, presbyters, pastors, deacons, evangelists, and other co-

workers in the ministry of reconciliation—in which women, also, had their place and their proper work.

There is another ministry, also, equally if not more important in some particulars, to wit—trouble, sorrow, need, sickness, adversity, pain, suffering and tribulation, all of which are powerful factors and co-workers on the same line—for if there is to be the fellowship of joy, there must be also the fellowship of suffering.

VIII. The Presence of God. The fellowship and love between persons of like sympathies and character may be so great that even a temporary separation is felt to be a great loss, and nothing can take the place of it.

This is precisely the case with the Christian, after being fully granted the liberty of the children of God. His presence is then desired, constantly, and it is not so much for prayer, or any formal intercourse with Him in set hours and places, as to know—be conscious in a way not easily defined, but no less positive—that He is present.

This, without any expression or formal manifestation, becomes a pure joy, and is not so much worship as reciprocal, unspoken communion. There is a nearness to God sometimes attained, in which His servants do not urge, but simply present their requests, and quietly await His pleasure. "In Thy presence is the fullness of joy, and at Thy right hand are pleasures for evermore."

There are certain outgoing potencies manifesting themselves silently but effectively in what we have termed—

Spiritual Presence. 1. In the make-up of spiritual being, the emotional was found to be secondary in the activities of the powers given, and pure joy was found as a resultant of every rational activity. Hence, every rational activity carries in itself—ready to come forth—an accompaniment of pure joy.

The invariable law, therefore, in reference to experience—the active, on-going, practical use of the endowment—is, that in the order either of cause or time, the emotional is never first—never precedent—never, in a proper sense,

causal — but always points backward to some rational efficiency, or activity, in which it is born, and out of which it comes forth.

Now let us suppose that being itself, in its purity, whether normally so, or sanctified in an experience, has such a rational efficiency in its elements below their activity and prior to any action. Then, in such elements there may be a *permanent ground for a continual state of rational joy*, having its source—its birth—not in its activities, but in itself.

We can readily imagine this of the Creator. Now, in a limited sense, and in the reduced proportions of a being that is derived—not self-existent,—can we find such a state among created rationalities?

It is simply a question of fact—and it is a fact we are all well acquainted with—that persons of like sympathies and tastes are drawn toward each other, and find a joy simply in each other's presence, that does not need to come out into words, or any formal expression, for it comes face to face and soul to soul, and expresses itself direct, in and by, personal presence. So that the spiritual presence of pure rationalities (we may be positive) is itself a joy to each other, first and foremost, below and prior to, any active expression, and is constant and continual, and never-ceasing (when within the range of each other's influence, as now stated), and when to this is added the outflowing power of this same spiritual presence, from the Creator—the Father of all spirits,—we may begin to have some conception of the joys of spiritual being that are placed inalienably in the very foundation-structure of the soul, *simply as spirit, having likeness to, and silent spiritual communion with, others, and with their Creator and Redeemer.*

2. This, being in the structure, is separate from, and independent of, any facts of experience.

This attractive power in spiritual being is precisely analogous to the attractions and repulsions of force elements, and *inheres in* spiritual being as those attractions and repulsions inhere in the constitution of force, and the rational cause of

this attraction in each personality being, as we have seen, permanently grounded in its rational elemental constituents, is just as certain and positive, in its efficiency and in its results, as the workings and results of the laws of force.

The proof of the attraction is in the personal consciousness, and needs no other testimony.

The word *unutterable*, if used in regard to this, may be taken in the sense of not needing words or expression. Not as being inexpressible in words, but as being better and more naturally expressed in its own unspoken and silent communication.

3. This receptiveness of that which is unuttered, will be chiefly, we may suppose, *through the spiritual body*, in the same manner as now by the senses, and by personal contact.

In this manner we may understand why it is that merely to be in *His presence* is to have constantly "*the fullness of joy*."

4. In a still deeper search in the elements of spiritual being, in reference to the source of the joy of that presence, there would be found, (1) the vision of being itself—the realized perception of that which now is invisible—and (2) the realized perception in the consciousness (which we have in a small measure already), that it is more blessed to give than to receive,—for while the joy to created beings must always be largely through their receptiveness, it is also one of the gifts from being partakers of the Divine nature, that their joy also, like His, shall come in giving—the out-go of sympathy, love, kindness, self-sacrifice for others,—and as Christ gave Himself for others, so His disciples will *find a joy in the outflow of their being* (their thought, their energies, their lives,) *toward others*.

When this is reached (making it practicable for any one who can give to be happy), forgiveness, which at first seemed so hard—so utterly impossible,—is seen as only one of the first lessons, the mere beginning of a Christian experience.

We close the present topic with a statement covering all the ground as now seen—to wit, that the whole—the total—

of all our most joyful spiritual activities, is linked with, and often is wholly included within, the outgoing and incoming potencies, which we have mentioned (*income and outgo*) and in the latter is the pure joy of worship—giving of thanks—embracing the highest ranges of emotional exaltation—the response of the soul to its Maker and Redeemer.

But we are not to suppose for a moment that precisely the same proceedings will be going on in Heaven, as here, in our present needy condition, I refer to —

Receiving without asking — Christ said, ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you, but there is also a receiving without asking, a finding without seeking, and doors flung wide open before there is any chance to knock, and when you are way out at the garden gate.

The one is for this life, the other for the next, and this explains how it will come about that in Heaven there will probably not be much of any prayer properly so-called.

It is this — we ask here because we lack, we need, something. Then there will be no lack, no need. Jehovah is my Shepherd. Therefore, I shall lack nothing.

Now in this life, in the higher experience (perhaps only after the baptism of the Holy Ghost) the same state begins, so that along *all the range* of things *desired*, but not prayed for, they come about simply by the fact of being already in accordance with God's will and, therefore, do not need a formal presentation. Of course, nobody believes this, unless they have had and know the experience personally, as a matter of fact, but neither is any experience whatever fully believed, until personally found and received, and in the nature of the case,—the mental and soul structure,—it could not be possible, or even conceivable. This, however, does not change the reality and truth of the fact, which is a thing wholly outside because its validity is in itself, carries its own demonstration, attesting itself, in an endowment from the Creator, who cannot lie.

In the next chapter we return again, entirely to the time and space relations, in which we are now, and the time and space experience, through which, with Christ, we may reach the joys of self-sacrifice, and the worthiness, righteousness, purity and glory of the children of God.

CHAPTER III.

FORMS OF TRUTH. GOD'S METHODS OF PLACING AND PRESENTING. ENDOWMENT NEEDED FOR RECEIVING, INTERPRETING AND PROVING IN EXPERIENCE. LIFE AND DEATH.

I. *The Forms of Truth.* From our present stand-point there are two forms of truth, the personal and the impersonal.

The personal is the Word of God, and is expansive in a continual enlargement.

The impersonal is that which is not expansive, but limited to one expression and one content in the cosmos, and is that which we see and hear, and reach by the senses, and the laws of which are found and interpreted by the same faculties as those applied to that which is personal. One is sensible, elemental and natural—the other, not opposed, but supersensible and supernatural.

The endowment, in its faculties, is receptive of the truth, in each of these symbolic methods of placing and presenting it, but so only by a finding and realizing of it (i. e., the truth) in an experience, or time process.

It is required for this, that the endowment, as a spiritual factor, shall have the properties of spiritual being as follows:

First, a readiness to adjust, apply, and concentrate itself along the line of any thought-process in which truth may be presented, and in whatever form placed,—a readiness to search, and a capacity to find and recognize the hitherto unknown results,—a readiness to expand in the emotional

uprisings of its own uncontrollable deserts, and to sit in judgment on its own action or desire—though it be to condemn itself, and take to itself unutterable shame for its wrong-doing ; and in all these particulars, its ready, pliable, flexible action is not to be in or because of weakness, but in and because of strength.

Second, an intuitive quickness—not a slow-moving activity, gradually increasing its celerity of movement by practice,—but, from the first, quick, instant—needing no time interval except where time is registered, and where the Creating Spirit has placed in permanent form the elementary lessons needed for a practical use and development of the powers given,—finding its greatest difficulty, at first, not in the necessary quickness, but in the necessary slowness, of the thought-process.

Third, a fitness (which if not given in the first must be given in a second endowment) for communion and reciprocal fellowship with others of its own order, and standing, and experience, and with the Creator and Father of spirits, in His own kingdom and glory.

Fourth, a receptiveness not limited to the immediate action of spirit with spirit, as the action of the Holy Spirit in and upon the human spirit, nor by the mutual action of the created spirits of its own order, but a receptiveness capable of being acted upon with great power, by agencies wholly non-spiritual and impersonal, and altogether incapable, in themselves, of thought, or emotion, or any spiritual activity whatever.

This last peculiarity—in some respects the most astonishing of all—makes the whole created Universe contributory to the education, training and enjoyment of the uncounted multitudes who come and go.

Fifth, a potency the measure of which is only limited by the reasonableness of the work to which it is directed. (*Hickok.*) Applied (in this life) to Christian work and to prayer, whatever is reasonable will always be granted. In the life to come—the reasonableness being fully seen, and

not imperfectly as at present, all work will be immediately effective and perfect.

On these premises we get some approximate interpretation of the terms "unspeakable," "unutterable," and "the weight of glory," as applied to Christian experience, and especially in the life to come.

Lastly, it is hardly necessary to say that the forms of truth, however manifold and many-sided, cannot contradict each other, but must agree and be in unity, world without end.

We have, therefore, truth as it is in the outward forms of created things—their operations, and statements, and laws, and interactions,—and we have the truth as it is in Jesus, in His Word and in His presence in the hearts of His people,—and there is found in them all a fellowship and unity that is everywhere unbroken and complete.

II. God's Methods in Presenting Truth. The action of the Holy Spirit upon the human soul.

1. As so often stated, it is that of Spirit upon spirit, and within, and according to the laws placed in our mental construction. Whatever methods He may use—and they will be many and varied—His action in all such methods must be strictly in accordance with those laws.

Any other action of the Creator (and He may act in many other ways) will not in any manner affect man, because it will not reach him, and so cannot touch him directly or indirectly. A clear conception of this will show the common ground on which man meets with his Creator, and do away with the idea of anything mystical, and vague, and indefinite.

On the contrary, all intuitions are clear, sharp, undeniable and definite,—and they are, we believe, the best expressions we have of the action of the Spirit of God within and upon the soul of man.

2. These structural laws of our being, within and through which the Holy Spirit works upon us, being receptive and emotional, and adapted specially to the truth, in whatever

form it presents itself, and the Word of God being the main instrument by which His truth is presented to the human soul by the Spirit, then, when He so presents it that it has to the soul the clearness and definiteness of that which is intuitive, it accomplishes its purpose and reaches its end. It may be resisted, but cannot be denied.

This is the Spirit's method in inducing conviction of sin and repentance, and in creating faith, and in giving joy and peace to the soul,—and in all these influences and results, the action is not extraordinary, but according to what we may term the common laws of mind, and in the same way in which any truth of science is presented and received.

3. But all truths are not alike in their power of influencing human conduct, and so the truth as it is in Jesus is that especially which the Holy Ghost presents and interprets where the Word is read or preached, and there is then added to the power of the truth—

4. *The power of the Spirit's presence.* This is not contrary to, but fully in accordance with that fact of spiritual potency which inheres in all spiritual beings, and by which, even without speech, they act consciously upon each other.

We feel it among ourselves in our daily life. Much greater, therefore, but not at all strange, is the powerful action of the Holy Spirit in large assemblies, where the truth concerning Christ is presented faithfully to the people.

5. We have instanced—to illustrate one of the methods of the Spirit's action—which we here repeat—the power of the lens, as applied—not contrary to, but exactly according to, the laws of vision,—in separating, enlarging, and bringing into outline, things otherwise misty or even invisible, and in bringing nearer objects far away in the depths of space—*adding nothing, and changing nothing, and touching nothing*—but bringing out the facts very clearly and precisely, in all their exactness and reality.

Now the faculties of the human mind are capable of just such clearer perception, and just such greater expansion of power, when acted upon by *any agency of a like kind with*

itself (competent thereto)—*i. e.*, spiritual being—and such, pre-eminently, is the Holy Ghost, “the Author and Giver of life.”

6. We may readily suppose that the power of the presence of the Creating Spirit might be so great as to destroy the consciousness, or even break the tie that binds the soul and spirit to its body of flesh and blood; but even this would not be contrary to, but precisely according to, the laws of spiritual being. When Saul of Tarsus fell to the ground, the power of God was acting upon him according to these laws. His sight was destroyed, and his bodily action so interrupted that he could neither eat nor drink for the space of three days. In this condition, being immediately a changed man, wonderful truths were seen by him as never before, because never so presented as now by the Holy Ghost.

7. In spiritual baptism, it is this same power of the Spirit (more often connected with some exposition or use of God’s Word) that is received, and however great may be this power on the soul, it is never felt to be contrary to its own structural emotional capacity—not something alien, or strange, or even new, but greater in power, and clearness, and fullness.

We must not forget that the Spirit also comes at times to the soul in our sleeping moments, and that there is often a true and high communion—earnest prayer, and very clear presentation of spiritual truth,—and we can understand why this should be, from the fact that the senses are no longer busy with outward things, and the faculties are shut in, with only themselves and any visitor who may choose to come.

So the opportunity also presents itself, in sleep, of enforcing some truth in what we may call—

8. *The Spirit’s parables.* It cannot be doubted that the Spirit at times takes possession of the mind, in sleep, to present vivid and powerful pictures—often as warnings against besetting sins, the danger and character of which He can best indicate in that way. They may be taken as evidence, commonly, that the ordinary force of truth in that particular

in which conviction is needed, has lost its power and needs a different setting.

9. If now we look closely for those indications which point out and determine the range of the action of the Holy Spirit upon created rationalities, there are the following, to wit: (1) the range will be strictly within the lines of what He sees to be best for them; (2) it will be strictly within, and according to, the laws of their mental structure, and (3) strictly in accordance with the truth as revealed in God's Word.

This range does not call for, or permit, anything mystical (which, instead of helping, would only hinder), or anything unnatural (which, being outside its sphere, would be without meaning or pertinence), or connect itself with any bodily action, and so convey it through media, (which would identify it with the force element and sense impression). These are not the ways of the Spirit, whose action upon the soul is always, we repeat, Spirit upon spirit, "face to face," (*Hickok*), through no other instrument than the Word. He Himself comes. He Himself interprets the Word; and He comes as the gift of the Father and the Son. "Your Heavenly Father will give the Holy Spirit to them that ask Him."

10. As the sanctifying agency is declared to be truth ("sanctify them by Thy truth"), so also the truth is declared to be God's Word ("Thy Word is truth").

11. It is also written, "He"—the Holy Spirit—"shall guide you into all the truth." There is no intimation that He will add to it, and there is no occasion to add—for He is to guide *into all the truth*, and that truth has been declared to be God's Word, and that Book of the Word is closed and sealed.

12. There remains only the truth as it is presented in the outward forms of the cosmos. The Holy Spirit may unquestionably stimulate the faculties in the investigation of all facts, laws and truths found in nature—but here, also, His province is plainly not to add, or place anywhere, a new truth, but to reveal what is there already.

Precisely so in the memorial of the Lord's death, the Spirit adds nothing and changes nothing,—for to add would be to suppose that the Saviour had omitted something in the words He used, when He told them for what purpose they were to break and eat the bread, and drink the wine—and to change the elements would be also to suppose that this also was something the Saviour had omitted to mention. If we hold fast the evident truth, that God's purpose in all that He does is to reveal, not hide, the truth, we shall not be looking for a mystery, but a revelation, always, in all He commands us to do. For the truth—we repeat, again and again—is not mystical—does not cover and conceal, but uncovers and brings to the light.

It was Christ's habitual method to illustrate important truths by a reference to every-day matters, in which His disciples would not and could not become mystified, and the selection of the elements of bread and wine, was in the same line of things, as fully and equally intelligible as the parables of the vine, the sower, the tares, the sheep and the goats,—all taken from common life.

Now, a teaching which makes that cloudy which before was clear—that opaque which in itself was transparent—and that absurd which in its common-sense meaning is plainly intelligible and rational—a teaching which, even if true, would add nothing to its practical value, but greatly detract from it,—should have not a moment's claim to our regard, and still less to our belief.

Besides all this, Christ said to His disciples: “It is *given unto you to know the mysteries* of the kingdom of heaven.” Now, that which is known is no longer a mystery. If, therefore, to Christians, any doctrine is still set forth as a mystery not yet revealed or known, and a belief and practice in reference to it is enjoined and enforced, and made a test of church-membership, and set forth as conditional to salvation, *it cannot be the doctrine of Christ.*

The world—and our life in it—is full of mysteries—and what is written we accept and hold,—but all that concerns

us, practically, is that which, having been revealed, can be seen as truth by a rational insight, or be made known in an experience.

For a mystery, as such—*i. e.*, unrevealed—cannot help us—cannot make us wiser or better. The most intense thought, the most profound meditation upon it, finds nothing, reaches nothing, and sees nothing. It is like looking into the dark, which can only start suggestions certain to be false and mischievous.

Accordingly, the forced interpretations, which at last are supposed to belong to them, evidently partake of the darkness rather than the light. They have more of midnight than daylight in them.

On the contrary, truth—in the New Testament use—is not merely the reality of that to which it relates, but it is the revealed reality, and this it is which makes the Word of God a revelation.

As the Holy Spirit is the Spirit of Truth, and as His office is to reveal and make the truth intelligible to the mind and soul, any teaching which virtually sets forth that His work is also at times to obscure and mystify, is, of course, a false teaching on the face of it, and the results of such teaching in any church, must be a distortion so great that the truth in its purity will be lost—and in that loss will be a loss of all true joy and peace. As a matter of fact, in those who accept such teachings there is never found a true and settled peace. They seem never able to come into the liberty of the children of God.

“A disproportioned shading of a single doctrine, will surely attract some mind whose way to heaven it will darken.” (*Austin Phelps.*)

III. *Experience.* This, of course, could not be given in the endowment, for it forms the greatest specialty in our plan of being, that it should begin its career without a precedent, or even a hint of that which is coming. All is to be strange, new, and utterly meaningless, until read and interpreted.

But a basis or ground-work for experience may be prepared, and that is precisely what is provided.

We take up the subject now, after having examined some of the prominent facts in a Christian experience, to formulate more fully than we have yet done the law which limits and prescribes the mental structure, from this fact, so often mentioned, that the endowment begins with nothing in hand but the capacity to act and be initiated in the on-goings and proceedings of rational beings in what we call experience.

In mental science, "experience is the trial of any faculty by its use"—(Hitkok)—but in the use of such faculties it is a *proving by trial* of what is found, and so becomes a *finding and realizing of truth*. Seek and ye shall find.

We give the formula :

1. *When the endowment has received the elements by the use of which all that is purposed can be attained, it is complete.*
2. *Nothing, therefore, can be given in the endowment as faculty, which can be found by the use of faculties already given.*
3. *That which is found will be (i. e., become) personal, and could be so in no other way.*
4. *The personality, therefore, (as here defined) is not given in the endowment, but is the result of each one's individual, rational activity, with the endowment.*
5. *All things which can be attained—found—reached—by a rational activity, are, properly, an experience, and must not be looked for in the endowment.*

From these structural laws in the plan of our being, if we now consider that God, having so formed this plan, will Himself act upon us and with us, according to these laws, and not in any mystical way, and by other and unknown laws, then the proceedings will be as follows:

1. The powers given in the endowment having their lines and limits of action built in in their structure, all items and particulars of knowledge will be a positive finding, by their use—and the principles and rules governing each faculty

being direct from the Creator, all such finding will be true and valid.

2. The emotional, although not a finding, will appear through its structural interlocked connections—but as no searching will find it, and no calling will bring it, and no threats will prevent it, it will be its own witness when it appears, and will need no testimony from any other quarter as to its reality and validity.

Now, with these powers, and amid surroundings expressly prepared for it, the endowment will begin its activity and advance into its experience.

In this exact arrangement, the place and limit of prayer (to be effective) is seen at once to be exclusively for that which the endowment, by its rational activity, cannot reach or find. It may then reasonably call upon God to do what the powers given cannot accomplish—i.e., if the object desired is a reasonable one.

But any call upon God to do what the endowment can do, and the benefit of which can come to it in no other way than by its doing it, will, of course, be utterly useless, for two reasons—first, that *God cannot do it*, and second, that the entire value and substance of the object sought are in its being personally entered upon and wrought out by the party concerned.

A sick man might as well ask his physician to take his medicine for him. A vast deal of prayer is of that sort.

We must not so state this as to imply that the Creator is offended with the constant and persistent reference to Him of our difficulties and perplexities—for this He invites and commands—but in discussing experience, we are simply keeping to the facts, and the one fact here which we are so slow to perceive, is that our experience—our finding and holding—must be ours—not another's, nor the Creator's, but our own.

And so we repeat, that prayer, however urgent, and persistent, and long-continued, where our co-operation is needed, and is not given, will be of no avail. Countless prayers,

continued for years, are worse than thrown away because we are not willing to give up the besetting hindrance, or bear the self-denial or take hold of the work which alone can bring about the desired result. This is equally true in regard to States, communities, churches, families and individuals.

We think the formulas here given may (with care) be safely used in testing any matter of our daily experience, or of Christian doctrine.

Let us examine the first thing we need when we come into the world—

1. *Language.* This is not given. If it had been (as song to birds), it would have been only a hindrance, not a help. We begin (in written language) with the hard work of learning the letters, and then the word, and as we proceed, the fitness of the thought to the symbol, after long use and practice, is seen and understood, or assumed as sufficient for the purposes desired,—and in language so acquired, we have an instrument of our own of great power. It can now change and be changed, with the increase and demands of new thought, and be a flexible symbol for such purposes, but if given in the endowment, would necessarily be fixed and incapable of change. It would have lumbered the unused endowment with fixed channels for thought to take, instead of leaving the thought factor to find and form its own symbols and its own connections and processes. It would have left us without any childhood, and have put in its place a phenomenal nondescript, with the “fatal facility” of talking without knowing what it is talking about—and of this we have enough already.

2. If the same is true in regard to Christian character, then the whole line of Christian experience—every doctrine and precept—must be realized, made personal, before it has its value (what it carries) transferred and received. Is this the case? Is it true?

If we look at the plan of being in its beginning, we shall see that that which is to be eternal, must, as to character, be

(or become) permanent. If righteous, permanently so,—if holy, permanently so,—if loving, permanently so,—if pure, permanently so,—and if emotionally blessed in these characteristics, permanently and unchangeably so,—or it will not be fitted for an eternal duration.

We shall further see that this permanence can only be secured by that participation of the individual will in the formation of this Christian character in a Christian experience, and in these space and time relations, and in these flesh and blood bodies in which we have our beginning.

3. In using the formulas, we must take all the facts and particulars of the plan.

We are not to forget that the Creator, in giving us the endowment, did not stop with that, but associated Himself with it in the person of our Lord, and so gave us, in Him, the power to become partakers of the Divine nature,—and further, that He sent the Holy Ghost to guide into all the truth, and to go along the journey with us, day and night, as long as we remain here in the body,—and still further, that He has given us the written record of His will, and the facts of our creation and redemption, and the world's creation, and appointed a ministry for the proclamation and teaching of this record and these facts,—and now it is in and through a practical spiritual experience (*i. e.*, a *proving by trial*) of these truths,—not alone but in company with the Son of God and with the power of the Spirit,—that we may enter into fellowship with God, and begin immediately the purposes of our creation.

We must clearly understand that all we are to be—all that we attain—is to be by the use of the powers given in the endowment. These powers must be put at work, and kept at work, and within their own limits. There must be no looking for anything outside of, or contrary to, or different from, the laws of rational being,—but we are not to forget that rational being is itself supernatural, and open to the action of that which is supernatural, and therefore, in a Christian experience, the action of the Spirit, in guiding,

teaching, cleansing, will not be outside of, but within and upon the mental structure (which He Himself created), and strictly according to its laws.

Prayer, if it spring from a real need, is never inefficient—even though it be for that which God cannot always give in the way that is desired. Our ignorance of His methods and plans does not hinder His receiving every petition we make, but it will explain many things which seem strange to us in the manner or in the apparent silence in which the answer comes.

There is also very much that we may properly ask for now, which will be seen in eternity (but not before) to have been accepted, and entered as working factors in God's great administration. We may believe this, and should believe this, absolutely and without qualification.

Our experience is not to end with our time-life, but as Christian character is formed only by the use of the endowment in a state of trial, so it becomes personal to each one (as Christian character), only in a time-process, and is perfected in a time-duration. This perfecting cannot be completed until all the faculties and capacities have been brought into a practical working with the realities of life, in all the particulars which form character.

This will be, in its apparent movement, not uniform, but varied, and the matters hardest to bear and endure will be the most rapid in showing results.

Worship, from its assimilating power—to wit, prayer and the joyful service of song and thanksgiving—is a formative factor of great value—but not so great as suffering and cross-bearing for Christ's truth—the truth as it is in Him.

All active work, therefore, for others, especially where it comes down to self-sacrifice, forms the Christian character most rapidly.

Worship, as in a daily service of prayer and praise, is especially adapted to the young, and to securing and confirming the first elements of a Christian education in a joyful fellowship with our Father—but the fellowship which is

more distinctly Christian, is the fellowship of suffering, and comes, usually, as the last and the finishing work in Christian experience.

3. On this higher line of Christian experience, the Christian attains something at last even better than faith—to wit, a *knowledge* of God and of Christ.

Faith precedes, but in advancing, becomes a knowing (*Olshausen*), and there is then “*the unity* of the faith and of the knowledge of the Son of God.” (Ephesians iv. 13.)

And lastly, in this knowledge is eternal life. “This is eternal life, to know Thee, the true God, and Jesus Christ whom Thou hast sent.” So we become acquainted with the Father, and with His Son, and know them, and are received into the glorious liberty of the children of God.

IV. *Life and Death.* Life ($\zeta\omega\eta$) is, first of all that element which continues existence—gives continuity to being. It is always from God. In rational being, it is never said in Scripture that it is ever to cease—never mentioned (at least not in the New Testament) as ceasing, or coming to an end; and there is no hint or suggestion pointing in that direction. The plan of being is not a plan of beginning and stopping—for why then begin?—but of beginning and proceeding.

That which is said to die is the bodily organism, and that which is said to be laid down for others, and *which Christ* said He had *power to lay down* and to *take again*, was not in any New Testament statement $\zeta\omega\eta$, *life*, in its proper sense, but *the soul* ($\psi\chi\zeta$). Rational being consists of body, soul and spirit. Of these the body may cease its life-action, and the soul may then be laid down, or be severed from the spirit, and this is death (*Hickok*), but the life is not laid down or disconnected, and could not be for a moment, for that would be cessation of being.

The spirit returns to God who gave it. It does not die, therefore.

The word $\psi\chi\zeta$ (*soul*) is rendered *life* in a few passages, and is so retained in the revision. The following are instances of this rendering: “Take no thought for your

life;" "He that findeth his life shall lose it;" "The Son of man came.....to give His life a ransom for many;" "I lay down my life for the sheep;" "He that loveth his life shall lose it." This rendering is probably on the ground that the *soul*, being an integral and important part of rational being, is also "living soul"—and as the life of the soul constitutes and continues it in being, so the laying down, or losing, or giving the soul, is a laying down, or losing, or giving the life.

The life is the Divine element in body, soul and spirit—all of which together make up rational being,—and when the body is destroyed, its life goes with it, and when the soul is offered up, its life is offered up; but we do not read anywhere that the life (*ζων*), or the spirit (*πνεία*), is laid down, or offered up, or lost. To lose the life (*ζων*) would be the death of extinction, but to lose the soul (*ψυχή*), although a death, is not that death which is extinction of being. The loss is the loss of the life element which gives it a rational satisfaction in the use of its faculties. For life is not simply existence, as that of a tree or plant, the antithesis of which, as death, is cessation of being. The life element, in a rational being, pervades and constitutes the basis of the whole endowment. It is not mere existence, but existence, plus all the powers and capacities of a rationality,—and death, as used in the Scriptures, is not the mere negative or antithesis of simple existence—continuity of being—but it is the antithesis of those properties—those living properties, and especially of those rational compensations which belong to pure rationalities. But an antithesis, it is important to notice, is not necessarily a full negative of that against which it stands. Life is progressive, and death may be understood as a retrograde movement, but not, in any case, as retrograding into a cessation of being.

In addition to these distinctions, there is a still more important fact pointed out in Scripture, that in the plan of rational being life and death are set forth as the compensations—the legitimate, inseparable results of the activities

of the endowment, in obedience or disobedience to the will of the Creator.

We subjoin a few passages from Herrman Cremer's Lexicon of New Testament Greek, pages 257 and 270:

"Death as the punishment pronounced by God upon sin, has a punitive significance. It is, therefore, a very comprehensive term, denoting all the punitive consequences of sin. The end of human life, which is more accurately called death, is always that point and portion of the punitive sentence about which all the other elements in that sentence are grouped. This it is which gives the death of Christ its significance."

"The essence of death does not consist in the extinction of the man, but rather in the fact of its depriving him of what he might have had in and through his life, and thus in forming a direct antithesis to life, so far as life is a possession and a blessing. The power of sin shows itself in death. In a word, death is not an isolated occurrence or fact merely—it is also a state, just as life is a state—it is the state of man as liable to judgment. The full and final realization of salvation is represented as consisting in the removal of death, and redemption consists in freedom from the sentence of death, and from the fear of death."

"On the other hand, life is not only the opposite of death, but a positive freedom from death. It is possession in the highest sense. It is identified with Christ, and Christ is called our life. As God's saving gift, it is the antithesis of judgment, the wrath of God, destruction—is the possession and state of those who receive the Gospel, and of the justified—hence the 'justification of life,' corresponding with the opposite connection of sin and death. Primarily and essentially it belongs to God and Christ—to God as revealing Himself in redemption as the Father and the Son—is described as present in Christ—as given to the world through Him, and especially through His death—in the possession of those who by faith are united to Him—and is eternal."

To the Christian, the great and mighty change which

comes in death, is the change to the spiritual body, and not any change in the endowment.

This eternal life will then be eternal life in the body, in the soul, and in the spirit, and these three in one personality. This will complete and perfect the plan of our being.

THE MINISTRY OF RECONCILIATION.—In the mental structure, the action of the individual will, as executive, is less prominent and less special, where some other more attractive will, leads the way and invites a following. In the life we are now living, when all that is of the nature of conflict between the created will and the Divine will, has wholly ceased, it is evident that the area of the action of the individual will—as separate and individual—will become less, while in its union with the Divine will, it will enter, at once, an area so vast and infinite in its dimensions, that the fulfillment of its own highest desires, will be seen to lie wholly in that direction. In this sense, it is not unlikely that the personal individual will, to the Christian, is more a speciality of the present life than it will be in the life to come. For in the higher life, in the presence of the Creator, the disposition will be, as we may say, the managing agent, and as this disposition will be in harmony with the mind of Christ, it will have the effective power of what we now call “will,” but, as will,—in a separate individual sense—it will have disappeared. So we understand how it becomes possible that God’s will may yet be done here upon earth as it is done in Heaven—and that the Christian ministry, with this end in view, must *work wholly upon the human will*; not the Creator’s. It is not therefore, a ministry of sacrifice, as in the old dispensation, for now there is no more offering for sin, nor is it a ministry of mediation, (except as between man and man) for there is but one mediator between man and God, the man Christ Jesus,—but, founded upon the sacrifice offered once for all, and His perpetual mediation and intercession, it is purely a ministry of reconciliation.

CHAPTER IV.

CONCLUSION.

The Life to Come.

In the first chapter we examined certain points of preparation, in the mental structure, for Christian doctrine—in the second, the utter lack, in some particulars, for such doctrine—in the third, we have noted the forms of truth, methods of placing, and the facts of proving in experience, and the meaning of the terms *life* and *death*, as used in Holy Writ,—and now, in this, we look into the mental and bodily structure, to see in what particulars mind and body are preparing for a life to come.

I. *The Resurrection.* The preparation for this, in the plan of being, is indicated in the fact that the present body has been made dissoluble—constantly changing, so as to be ready at any moment to discontinue its work. This is not a proof of what is to take place, but shows a preparation for it in putting aside the old for the new state of things which we are told is to follow.

There is a touching solemnity in the terms in which it is stated—*the dead in Christ shall rise first.*

Of all the others in their graves, not a word is said. The meeting is to be composed only of those who are found in *Him* at that day. Nothing is said—not even a mention made—of those who are not in Christ. So, also, nothing is said of the organizations and instrumentalities which in their day will have been so important in bringing the great multitude into this living union with Him. Churches, and ministries, and teachings, all disappear now. Their work is done, and there is only one great thought before the assembling multitudes, as

they come up from their graves, and but one event going on in the whole Universe—the coming of the Master to meet His people in the skies.

The call of the archangel is for those who are in Christ Jesus. No others can join the company. Professions, works, prayers, ordinances, emotional excitements—these are not the tests now,—but the *fact of being one with Him*. Not asking, but finding,—not ritual, but righteousness,—not theory, but reality,—not creed, but character,—not church-membership only, but Christ-membership,—not baptism only, but being born of the Spirit,—not communion and fellowship with one congregation only, but with all the great host of the redeemed.

II. *The Judgment.* The rational endowment not only looks for a judgment, but demands it.

1. If in eternity there will be the power—or some approximation thereto—of seeing spiritual being in its substance, it is at once evident that only those who have a likeness in their being—not merely in their constituent elements (for those are always alike)—but in the use which they have made of them, and more especially in those moral characteristics which have been formed, and inwrought in them, and by them—only such could dwell together in peace and harmony there.

Here we have no power of looking deeply into each other's souls, and of seeing the character, the drift, the concealed purpose, the hidden motives of action, and we can, therefore, manage, for a few years, to live and associate with very dissimilar people,—but there, with the facts all open to the light, we can see at once there will need to be a separation. After the description of the beautiful city, it would seem hardly necessary for John to have written—“And there shall in nowise enter into it anything that defileth, and worketh abomination and falsehood,”—for those who see themselves to be utterly unlike, will have no desire to dwell together.

Whether spiritual being, in a spiritual body, will have that power, is a matter of inference only, from the words—“And they shall see His face.”

To some, the thought of having our hearts and mental processes all open to another, is very shocking—but, in relation to Him who created us, this is the case already. The point is just here: when the consciousness of sin is absent, and the consciousness of purity and integrity is present, there will be no desire or motive for concealment. Here we live constantly on guard,—not only against others, but against ourselves,—“fightings within and fears without.” But there—whatever option there may be for personal retirement and seclusion—the guards, in intercourse with others, will be put aside forever. So far from wishing to conceal, it will be a special delight that it has become possible, at last, to give a full statement of things. One of the great disadvantages of the present methods of communication is the inadequacy of language (on certain lines) to express thought, to give anything more than an outline form—necessarily limited,—hence so many misunderstandings, and misconceptions, and misinterpretations,—and to get out of all that, into that which will present thought wholly and clearly, will be delightful.

So far from wishing to go on as now—with a life of half-utterances, and evasions, and concealments, it will be a great joy to be in a company where there is nothing hidden and nothing to hide.

As the Creator hides nothing, but reveals Himself always, to every one, according to the desire and capacity to receive and wisely use what is revealed—so every pure rationality finds its highest joy in sharing it with others,—and to say that it is open, and frank, and truthful, and trusting, and loving, and self-revealing (not hiding), welcoming (not repelling), disclosing heart, mind, soul to others (not shutting itself up in itself)—is merely to say that its very life is in these dispositions, and in that kind and method of manifestation. It is God’s way, and it is the way of all His children.

2. There will also be a call for rest from conflict.

(1) As God’s work was preparatory—wholly so,—and as it

was an up-building from crude forces, to a completed cosmos o' order and beauty, so the work of life to the Christian has been preparatory—wholly so,—and has been an up-building in himself, from crude and rough materials, of a self-controlled character—which, with God's help, has been lifted above the power of temptation, and into a range of spiritual activities so much higher, and purer, and nobler, than anything that can be offered from any other quarter, that it is saved from any further peril from the powers of darkness.

(2) But this conflict with evil has ceased, only because it has accomplished its purpose. Therefore, this *rest*, or cessation of conflict, is promised only to those who get the victory. It “remaineth”—not for all, but—“for the people of God.” Therefore,—

(3) To those who choose evil, a conflict *must go on*, as it is in the nature of evil to be conflicting, to be destructive, to be antagonistic, to be suicidal,—and as rational being is to be continuously active, this property will be continually coming out in the activity, and there can be no peace or rest.

(4) *Holiness is a necessity*: for the time comes when the continuance of a choice becomes permanent, as an element of character, and if the choice be evil, death will not change it for it will only make more plain to the soul what was known before, more clear what was seen before, more emphatic what was stated before,—from all which it has resolutely turned away. Can we not now understand why it was written, “He that is unjust, let him be unjust still, and he that is filthy, let him be filthy still, and he that is righteous let him be righteous still, and he that is holy, let him be holy still?”

(5) *If there is no such thing possible as permanence of character, then life here, and everywhere, is all an uncertainty, and heaven itself gives no security for it*, and the whole moral universe is liable to go to wreck at any moment—for the safety of every one must be in the rational character, which,

although Divinely created, must have its own individual and personal strength and permanence.

(6) But if there is a permanence in a righteous character—if it is something that can be attained in this life—if it can be counted on, the same as the permanence of the Creator—if this is possible, then this permanence must be in and through some process and law, which pervades the whole make-up of the soul,—it must be structural, it must be a possibility framed in, in its constitution, and will be found somewhere as a fixed law. This law is *the law of increase by growth*, by which all the faculties come up into strength and permanence, and the whole being is built up by its own choices, and its own decisions, approved and carried into execution by its own will. This necessary law of increase by growth in spiritual being (without which there could be no rationality), is a law that is fundamental, and reaches, and organizes, and builds up all the faculties and all the dispositions. But it belongs to all alike, and if it has this formative agency in forming the permanence of a righteous character, it has the same formative agency in the permanence of the unrighteous character, and unless there comes an entire change, a conversion—giving up the self-will and accepting God's will—the character becomes permanent, and all that the future can bring (so far as we have any ground to expect) will only add to its unchanging condition.

We turn very gladly from this to the closing words:

“I, Jesus, have sent mine angel to testify to you these things in the churches....And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely....He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.”

III. *The Future State.* The admission of unholy thought, in an endowment of a potency so great as that which we have is a perilous proceeding, and unless there be some power of excluding unwelcome intruders, it is not merely perilous but fatal.

There is so much in our mental construction that is fixed—subject to permanent law, and not subject to the will—it becomes an interesting question as to what power there will be—not merely to prevent the action of the memory in recalling past sins, for, to the Christian, the act of forgiveness removes the shame and changes everything—but what power there may be to repel and shut out the incoming of things hateful, unholy and Satanic, in any future experience, whether in this world or in any other.

A habit of self-control, extending over all the mental activities, is of the very greatest importance, and should be persistently cultivated, but the very potencies of the powers given—the quickness, the subtle, swift, unheralded flashes of strange, unsought, undesired presentations, from without and separate from us—these, as they now come to us, are more than we can manage or repel, and if they are to follow on into the life to come, there will be no settled peace, even in the kingdom of our God.

There is no solution of this difficulty other than that which is given in the Word of God.

It is not any natural ability or canceling power in an endowment, however perfected and purified, or even glorified, that will meet the demand, but a positive separation from the evil itself, and its emissaries and agents.

A victory is not sufficient, but the disappearance of the enemy.

We are told, therefore, distinctly, that there is a *great gulf fixed* between the righteous and the wicked. This, whether it be interpreted literally, as to locality, or as the repulsion between characters utterly unlike, is fully intelligible, and entirely in line with what we know of the mental structure.

We accept it, we believe it, and hold the positive statements as true beyond all doubt or contingency.

IV. *The Spiritual Body.* As in the plan of being we found the exceeding potency of the spiritual elements would demand a restriction within limits, and that this restriction

would need to be from something other than itself, and different in its elements,—so we have, in the body of flesh and blood, precisely such an arrangement, and such a union of body and soul. Its organs for perception are not to reach all things and all depths of space, but are limited to objects close at hand. Its system of supply and demand—such as to call for rest and interruption to the otherwise incessant activities of its spiritual tenant. Except from revelation, we might suppose that at death this restriction would be wholly removed, and that when the spirit returns to God who gave it, it would return disembodied; but Christ's testimony, and St. Paul's, reveals the fact that a body is an inseparable part in the ultimate plan of rational life.

Furthermore, the coming of the Son of God in a body—even the body of our humiliation—is a wonderful proof that great and mighty powers can be placed within such limits. The distinct announcement, therefore, of a *spiritual body*, is conclusive that *the plan of being is not a plan of mind alone, or of spirit alone, or of body alone, but of body, soul and spirit, in one personality.*

This, so far from invalidating any of the positions taken in "The Mental Plan," clears up, in part, a difficulty which may have presented itself as to the provision for children who die without coming up into an experience. This provision is to be found in this—that they will take with them all the faculties, all the elements or constituents in their plan of being,—and having a spiritual body prepared for them, they will, in that, come up into an experience, very peculiar, no doubt, and wonderfully unique, but still a very clear and distinct experience, in a course of joy without sorrow, and a training without chastisement, somewhere in the many mansions in the heavenly kingdom. And as it would have been if they had had an experience here, so there, the receptive and the emotional, the thinking, and reasoning, and interpreting powers, will find abounding materials for their busy activities, and the controlling will and conscience be forever needed to shut the door instantly upon the

wrong thought or wrong desire, if, by any possibility, they ever enter there. In any case, the experience they rise into there, although so wonderfully different from ours, will be from the same low level of a mere capacity to receive, giving them all the elements of a separate personality, in the formation of which, they, also, will act in co-operation with their Creator and Redeemer.

But as there are many mansions there, and as they are prepared—made ready and adapted to those who are to occupy them—it is not necessary to suppose that the training and experience of the children who have had no prior experience here, will be at once in the immediate presence of the King.

It may not be amiss for us, also, to revise our conceptions of the spiritual life by admitting the analogous purposes of a body in that kingdom.

First of all, and entirely separate from any experience of our own, and so great and overpowering as to utterly blot out, for a time, any consciousness or memory of ever having had any prior experience, will, no doubt, be the great immediate facts of that kingdom, and the medium through which these facts will be communicated will be the body.

As the bodily life here, like the endowment, is in and from the Creator, so the bodily life there will be in and from Christ; and this life (*ζωη*), which Christ gives, first of all, to the spiritual body, and in and through that, reaches the indwelling soul and spirit—is a gift from Him, and this, below and prior to any experience of ours, and separate from any conscious mental activity there, is, in and of itself, an eternal and unchanging state of pure delight and joy.

In a tropical climate, the influences of sunlight, air, temperature, color, form, perfume, find their way to the soul and spirit through the body, and as long as we remain in the range of these causes, they are irresistible, and act separate from any will of ours, but not separate from the will of Him who created them for these purposes. We step into the air and the sunlight, and get the benefit instantly. We are

recipients, and have nothing to do with the facts, except to thankfully receive them.

In like manner the spiritual body receives in the presence of the Creator, and gives from Him to the indwelling soul and spirit—constantly, continuously and forever—*the fullness of joy*.

The *experience that prepares—qualifies—capacitates* the soul to receive “the things that are prepared,” is of *infinite moment*, but it is the things prepared that *make the joy*.

The Christian’s reward will be noticed separately.

V. *The New Song.* What preparation is there, in the mental construction for the worship of God in His own dwelling-place?

If the inconceivable velocity of the worlds in space may be typical of the Creator’s ways, one of the great surprises in that kingdom will, no doubt, be the *wonderful activity* everywhere manifesting itself—the *potency* of spiritual being in *its freedom*, and in its *fullness* and *completeness*, as well as in its beauty and glory, in the presence of the King!

We read of a new song, and of the multitudes engaged in it—the ten thousand times ten thousand, and thousands of thousands—and so we may inquire what will be the needed preparation on our part, and what elements or faculties of being, if we are to be in that company, and who they are who will make up the company who are to sing the new song.

Let us examine it with reference to our own mental construction.

1. The inference from the record is, that the powers or faculties called for will be precisely what we now have, but the call will be for all—and all in unison—the whole spiritual being. “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.”

This presents no difficulty to those who are renewed in spirit—*i. e.*, it is not an impossibility; and is seen to be an entirely reasonable requirement. In point of fact, where the will is gained, every other faculty is gained with it. In a

perfectly harmonized soul, any one predominant ruling activity carries all the rest with it. Spiritual being, as we have found in our study of the mental plan, is not a bundle of separate, disconnected powers. It is a unit—one agent—but with these manifold and diverse methods of activity, which, when harmonized, and purified, and perfected, make up one perfect rationality.

2. We can now see, also, more clearly that no new faculty can be expected in another life—for in the renewed nature, in Christ, there will be no room or place for anything additional as a basis of being.

It follows, also, that whatever changes are needed in the nature and working power of what we now have, must be accomplished here—for when we go, we shall take with us just what we are at that time—what we have made ourselves to be—neither more nor less,—and, on the other shore, *nothing will be added or taken away.*

We carry our destiny with us, and we are every day making up the record. If anything is certain, it is that it is here—in *this life*—and in all this tumult, and trial, and tribulation, that we are fitting ourselves (if at all) for singing the new song in that kingdom and glory.

3. The fact that nothing can be added to the elements of being—that it is on this basis only that we can build—is one of profound significance,—more especially as these capacities we have are principles of growth and development, and their right or wrong development marks out all our future.

4. Another fact, equally significant and as profoundly important, is that we are permitted to assist in our own construction. From the earliest moment of rational consciousness, we are actors (and therefore *responsible* actors) in the *make-up of our own being*. From our earliest days, our own will, and our own activities—not another's, and not the Creator's, but ours,—mental and bodily, have been constant working factors—not only in making us what we are, but in the shaping, forming,—almost making—the faculties themselves. In this is our personality, and in this, as we have

stated, is our responsibility, and both these facts are to continue and go on with us.

5. If the change to another life is to be one of very great enlargement—as unquestionably it will be—it will not be from any change there, or any addition in the elemental constituents with which we began—for that would be to change the plan of our being—but it will be from the more perfect instrumentalities in the spiritual body, and the vast change in the surroundings in the spiritual world.

If we remember that our capacities are (largely) *capacities to receive*—*i. e.*, to grow by addition, or reception from things external,—to increase in mental power and in spiritual force from our intercourse with other beings of the same order—where, in the interplay of mind with mind and spirit with spirit, the whole being is enlarged, and our horizon extended indefinitely,—and if we add to this the fact that there are times, even now, when, for a short period, the range of high spiritual joy is felt to be all we can bear, and not die under it,—and if to this be added a body that will not weary or tire in its activities, we may safely conclude that the Christian's outfit, in Immanuel's land, will be perfect and complete, for worthily singing the new song, and worthily making the ascriptions unto Him who sitteth upon the throne, and unto the Lamb, forever; and those who have never sung before will sing then,—those who have been mourning all their days, because they could not sing with the people, will suddenly receive the gift, and join, with inexpressible joy, in the new song, saying, “Thou art worthy, for Thou hast redeemed us by Thy blood.” And no one of the innumerable host will be silent there, in that great congregation.

6. In answering the question, Who will make up that company?—if we put the reply in one simple statement, it is, *those who have the spirit of Christ.*

7. But there is an important fact to note here, in our mental structure.

We cannot place too great emphasis on the distinctive and orderly arrangement of the several powers. We repeat,

therefore, that mind, although self-active, is chiefly so in its *working* faculties—the will, and the reason, and the understanding. The emotions, as we so often find, are not self-active in that sense, and are not faculties, but *results* of other mental activities,—and as such, they are almost wholly *involuntary*, and are always preceded by some adequate cause. No one in this world, or in any other, can, at will, call up an emotion of any kind, without first calling up, or having consciously present, that which produces the emotion. Now the emotions—the spiritual joy, and peace, and exaltation of spirit—that will be called forth in Christian hearts, in singing the new song of the redeemed, will all have their adequate and only source in the *realization of eternal life*, and in the forgiveness of sins, and reconciliation with God, their Creator and Redeemer,—and those only who recognize, in the Lamb that was slain, the fact of their redemption *in Him*,—those only who have entered into that experience, either here, in this world, or those to whom it shall first be revealed, at the moment of meeting Him in that kingdom,—only such, and no others, can join in that song. It would be quite impossible for any others (of our race, at least) to join in singing the song of the redeemed.

This analysis brings the matter very directly home to all those who will not admit that they need any redemption, or that it is found only in the Lamb that was slain.

8. But everywhere in the world, among all nations and kindred, and people, and tongues, “the merciful shall obtain mercy, and those who hunger and thirst after righteousness shall be filled, and the pure in heart shall see God.”

“No man hath (as yet) seen God at any time,” and if we believe that when His people shall see Him face to face, there will come to them a revelation (utterly inconceivable now, but not beyond the range of their endowment) which will forever draw them nearer to Him, by an irresistible attraction, so also, we may believe that there will be an innumerable host—thousands and thousands, and ten times thousands—who had never heard of a Saviour here upon

earth, to whom the revelation will, then and there, be the glad tidings of great joy, drawing them instantly to their Saviour and Redeemer,—and that their voices, also, will join in the universal ascription, saying—“Thou art worthy, for Thou wast slain, and hast redeemed us to God by Thy blood, out of every kindred, and tongue, and people, and nation,—yea, blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, forever and ever. Amen.”

VI. *The Incarnation of The Son of God.* If Christ was to appear in the world, it was essential to His purposes that it should be in a body that could suffer, and that it should be composed of that which could return again to the dust, or be transformed to that which is permanent. When He came, He came to His own. He formed the plan of being, and when He appeared, it was in furtherance of the plan. When He died and rose again, it was in execution of the plan which He formed with His Father, before the foundation of the world. The Creator and the Redeemer.

The incarnation is the greatest of all mysteries, until it is seen as the explanation of all mysteries. For in the plan of being it is evident that Christ is the first and the last—the Alpha and the Omega. “For of Him, and through Him, and unto Him, are all things.”

As the Creator, in creating, associates Himself with humanity, and connects Himself therewith in an eternal duration, and continues forever the endowments given of both body and soul, so Christ renews and deepens the association and connection with humanity in the very wonderful way of taking the very nature of the created race, and becoming one with it in all points (separate from sin). He enters humanity that He may save, and is willing to suffer that He may save. He dies upon the Cross, that in Him we may live. “To Him be the glory, forever and ever. Amen.”

From the words of this Wonderful Being, spoken when He was here upon earth, we have the revelation of the plan of being in its larger scope, and in special reference to the life to come.

In the plan of rational being, as thus revealed, there are, and have been, Three Divine Persons, whose constant and loving united activities are carrying on the plan to an appointed fulfillment. The Creative Power, who continually sustains the powers given in all rationalities, and the force manifestations in all worlds, and the life agencies in all bodies, with their respective laws and limitations,—The Redeeming Power, who unites Himself with those who receive Him, and so connects His own being, in each one, with that separate personality which each one has built up in the use of the endowment given—having first, and in order to this union, made an atonement for sin, and opened the kingdom of heaven to all believers—and The Sanctifying Power, The Holy Spirit, ever present, though unseen, in the hearts of His people,—to teach and guide them into all the truth,—and these Three Divine Persons are acting in perfect concert, and unity, and power, in each endowment given, in the hearts and consciences of all Christians throughout the world.

As it is the expressed design of The Father that all His true and obedient children shall be gathered into one household in the heavens, and in His own dwelling-place, so it is the wonderful privilege of His people to have The Father and The Son abiding with them, even now, in the body, and The Holy Spirit also, to bear witness of their presence. The only explanation of this is, that a mighty work is being wrought in them, now unseen, that they may be fully prepared at the time appointed, to go forward into the kingdom prepared for them from the foundation of the world.

As the rational endowment comes direct from the Creator, and is unchanging in its spiritual content, it became possible for Christ to take the same, and to come up into an experience in a body of flesh and blood (for the bodily elements do not contain, and cannot communicate, sin—which is a sequence of personal opposition to the Creator)—and so to live a pure life, and yet be wholly man, in the human nature, separate from sin. But as sin is personal, and has its origin in a person, and its seat in the will of that person, and its penalty

as a sequence comes to the personality that originated it, and as this is wholly in that field of separate personality which each one makes for himself—and in which he becomes, of his own consent, what he is,—so, while the creating work of God still goes on, in sustaining the endowment given, the redeeming work goes on, in this upper field of separate human individual experience,—and until this redeeming work is accepted by the individual personality, its benefit cannot be received. Christ enters, and takes the human nature, and suffers in it, that a union with Him may become possible, and by His death and His resurrection He lifts, raises, and saves forever, all who come into that union with Himself. “Without me,” He said, “ye can do nothing,” and, “Because I live, ye shall live also.”

But this union with Him is not like that union with the Creator which we have in the endowment given, which came to us without our being a party in the matter—for now, as a separate personality, having a will of our own, this will has to take part in the transaction of coming into union with the Redeemer, and until we do this, and do it cheerfully, and heartily, and joyfully, Christ’s union with human nature cannot save us.

The idea of a universal, unconditioned salvation, is the wildest of absurdities. There is not the shadow of a shadow for any such belief, to one who has a rational conception of the plan of rational being.

The being saved can only come from being cleansed from sin, and receiving power to live a pure life.

If the rational use of the lower factors in mind cannot be had, except in an activity among other agencies, through which it becomes—comes into—a rationality of its own, and is personal and individual to itself, so, in a spiritual experience, it cannot receive, or understand, or get the benefit of, spiritual facts and truths, except as it does so, personally and for itself, in an experience of its own.

In eternity the union of God’s people with Himself will be two-fold. First, that which was from the beginning in each

endowment, direct from the Creator, and must still continue, and secondly, that more intimate union with God, in Christ, and which also is still to continue,—but as the first union takes place here in the body, now received, so the second must also take place here, in the same body, in the time experience, because this last is a process in which the will must act, and must coincide. This being accomplished, the bond of union with the Creator becomes, as stated, two-fold, in those separate particulars.

And as in having an endowment constantly provided for ourselves, we suffer no inconvenience that it comes as a gift, but on the contrary, have the larger liberty and a greater power in a spontaneity which we could never provide for ourselves, so in the new endowment, in Christ, of a power to live an upright life, we also do not find it less our own, but find also in this a freedom unknown before, and to some extent inconceivable, until found in Him.

But besides all this—which secures forever the eternal well-being of the Christian—there is a reward for His servants,—and now if we should go on to say of this that the reward must also be a gift, we should make a great mistake, for here we come upon our own premises.

As in the minds of many Christians there is a good deal of confusion as to where the Divine agency ceases, and where the human agency comes in, or ever whether it comes in at all, it may help us simply to look at it from the stand-point of—

The Order of Proceedings. In the order of time, and in the activity as it begins in any faculty, in any re-creating change of will and disposition, God is first. He initiates the movement, but in all that is personal to the individual—bringing responsibility with it—the created will moves into the same activity which the Creator has newly formed, accepts it as its own action, and acts with the Creator. In this sense there is, and must be, a co-operation, in which the action of both is essential, and the whole purpose—the very aim of the work of The Holy Spirit—is to induce this unity and fellowship from man with God and Christ.

We shall now proceed to show that man and God (except in what is sinful) are always acting together.

VII. *The United Activities.* Man's responsibility is only in the use which he makes of the powers received by him, but as he can do nothing without them, it follows that he can never act separate from the Creator. So that, in an intelligible sense, God and man are co-ordinates in all man's doings, except the doing of that which is evil.

The Creator, therefore, has what we may call a specially personal interest in all that man does on this ground of partnership and co-efficiency with him, but this is only the beginning.

Let us now group together in one picture—gather together in one comprehension—a few of the operations which the Creator is constantly carrying on, precedent and subsequent to man's action, and concurrent with, and consequent upon it—between and in which operations, his little individual activity, connected inseparably with the Creator's precedent, concurrent, subsequent and consequent action—revolves and proceeds; bearing this always in mind—that when man appears, he emerges, always, *in medias res*, separate from which, he could not come up into being.

We find, accordingly, these facts, to wit:

1. The activities of both the creating and the created rationalities (in reference to the action of the latter) are not, and cannot be, separated, but are, and always must be, united activities. God's action might be separate, but is not—for it is always (as far as we know) in relation to His people. It is all for His own pleasure, but His pleasure is in His people.

He has the power, and might create—somewhere in the depths of space—a universe unoccupied, and even unknown to any rationality, but we may be certain He has not.

Let us now mass together some of the particulars of what He has done, and is still doing, for man, and then what man himself is doing, in the midst of these arrangements, where, as we have said, he appears (and proceeds), always, *in medias res*, and (we may add) *in medias personas*.

The Creator precedes and prepares his present—and, still surrounding him, precedes and prepares his future.

There is so much done for him before he appears, and so much placed in him, and with him, and before him, and round about him, when he appears, his own individual part seems as nothing in comparison.

2. A world is created for him, and sent rolling through the deep,—a body is prepared for him—itself a wonder and a mystery of power and beauty,—an endowment is created for him, and connected with its bodily life-organism—a still greater wonder and mystery of power and beauty,—a multitude of other rationalities are created for him—not merely for his benefit socially, but of positive necessity, seeing that there can be no plan of one for one, but that the plan must be one for many and many for one,—the Son of God is sent down from heaven to redeem, and the Holy Spirit comes, to guide, and teach and sanctify, and be everywhere invisibly present in the hearts of His people,—a home and a place in the Father's house is made ready, and then when there are gathered there from the east and the west, and from the north and the south, those who have been redeemed by the blood of the Lamb, the great eternity is still before them, and in all that eternity, and in all the great and wonderful transactions that are to take place in that limitless future, still it is His power only that is to sustain, His favor only that is to give joy, His providence that is to provide, and His will that is to hold all things and all personalities in their continued duration.

David might very well ask, "What is man, that Thou art mindful of him?"—for in the greatness and vastness of all these preparations, man's part is so little, so out of proportion, that he seems also to be out of place, and that he never could come up into place and into a proportionate harmony with these great transactions,—but inasmuch as all these vast preparations, and the costly Sacrifice, and the patient and loving forbearance of the Spirit, have been, and are, for him, we must look somewhere for an end to be reached, and

results attained, which shall be adequate thereto, and in complete fullness of proportion.

And now this is to be found—not at all in the short term of his initial preparatory life, nor in man as an individual—but as one of the great host—the countless multitude—of the redeemed, the great *congregation* (which the word *church* so imperfectly gives as an equivalent of the *εκκλησια των θεου*) which no man can number, of all nations, and peoples, and kindred, and tongues,—and the great eternity before them,—it is in these conceptions, the countless multitude who make up the company, and the endless duration of the great future, and the added *vision and realization of Christ as all and in all*, that all things come into proportion,—and here at the last (and which is the only proper beginning of the rational life), the precedents and the results are united, and the wisdom and beauty of the plan of our being begins its perfect manifestation.

VIII. *The Christian's Reward.* We close our discussions with this topic,—not going into the subject of penalty, any further than to point out that both the reward and the penalty are found in the same law of sequence, and developed in the same mental construction by their unchanging and eternal connections in spiritual motive and emotional result. Fixed but not arbitrary. Certain, but not just then imposed or created. We consider, here, only the reward.

Among the last words in the Book are these: “Behold I come quickly, and my reward is with me, to give to every man according as his work is.”

The word *reward* means here, suitable compensation—that which is due—wages. It is not a gift. Being is a gift. Our endowment is a gift. The help of the Spirit is a gift. Eternal life is a gift. All that the Saviour has done and is doing for us is a free gift,—but the proper and right use of our endowment and privileges, works out certain definite *personal* results, and in these is a reward. It is His to give, but He has so arranged it that it shall be, and is, properly, due.

1. What is it to be? Not gold and silver, certainly. Not

commodities, or things of exchange. Not anything external, as houses or lands, with title-deeds put on record,—and not anything transferable to another, in the sense of parting with it. It must be something, however, that is to be consciously received, and carried on into eternity.

2. We have found that permanence of character is based upon the permanent laws of being. Is not the reward, also, of all right conduct, and right desires, bound up in the act and the desire? Is it not structural—framed in—and just as much an integral part of the action now as it will be in eternity? We think so.

In the plan of mind, we found the emotional following, not preceding,—and expressing, also, the quality of the precedent act, in which it has its source. The basis of the Christian doctrine of award—equivalent return—for both that which is right and that which is wrong, that which is good and that which is evil—has been clearly seen, already, to be, as we have said, structural and inalienable, both as reward and penalty, and the removal of the latter is provided, for all who accept it, by a union with Christ in a personal experience. If we go back to the beginning, we find there that the Creator has first made the activity of being to be pleasurable in itself. This secures action and its perpetual continuance. As in looking for the manifestation of God's love, we must go back into eternity, and follow out the plan from the beginning, so in the creation of man's being, we find the beginning of His loving providence, in making being itself, and the exercise of faculty, to be enjoyable, separate from anything prospective. This lies first at the foundation of all the working factors in man's being. To this is added the compensation for a right use of the powers, and this, also, in accordance with the same loving plan, is made secure and inherent, so that with the righteous act comes its own compensation.

3. In this way the reward is always something *personal*, in a sense wholly different from property which is personal, and which can be transferred or given away, or destroyed.

It is not something which another can take or have, except in the same way, and in a certain community of interest, to be hereafter noticed ;—nor is it limited by any time arrangement, but takes its own permanent place in the constituent elements of being, and becomes an added portion.

This is a matter of *infinite moment to every one*, for if we know nothing about it now—if we, as Christians, do not come now into the peace of God, but are looking for Him to give it to us, some day, in some incomprehensible way, without a true repentance—without practical faith—without a life of purity—without constant applications of Christian precept in all matters of every-day life—it is quite certain we shall never receive it. In what way is it going to spring up so suddenly and without cause? The kingdom of God is *within*. Heaven does not create it. Heaven is a place prepared for those “who have the right to the tree of life, and to enter in, through the gates, into the city.”

4. The reward is to be as the work is. All honest labor should have its reward, here, in its product, and in the formation of a basis on which Christian character can be built,—and, to the Christian, a reward of mere labor, will, in that way, be undoubtedly carried along into the next life. This comes through the physical connection—the body and soul. But the word *work* refers, no doubt, chiefly to the work done through the connection of the soul with the Creator, and still more especially, with the Spirit of Christ. In this—*i. e.*, Christian work—the reward is to be equivalent to the work, and according to the work, *i. e.*, it will express the fact in which it originated. It will not be something detached and separate from the work.

While, however, we may and must discriminate as to the nature of the reward—for it will declare itself, infallibly—we are not to discriminate between honest labor for honest purposes, and Christian labor for Christian purposes, in regard to the abiding character of their inseparable results. In that there will be no difference. They will be alike perpetual and eternal. As God's nature is to give, and to

give also by work, in a constant outflow of activities, in infinitely vast and numberless, so He has formed the plan of our being to be a plan of work for ourselves and for each other, and for Him through each other,—and all honest labor finds itself properly in place in this arrangement, and its reward will be eternal and parallel with the reward of Christian activity. In the plan of rational being, everything counts, and nothing is lost, or forgotten, or overlaid, or put aside. Cause and sequence are eternally united.

5. But there will be wonderful changes, and strange transformations. The sharp trials which the Christian is now so glad to have disappear, (seeing that their accumulated burden would be more than the spirit could bear) will then, in that Presence, be glorified,—and, instead of being so glad to forget the nights of watching and waiting, the hours of pain and suffering, the unnamed troubles and chastisements, the dark and fearful visions of sorrow for others, the nameless horror that sometimes comes upon the trembling soul,—all these that have been patiently borne will then be transfigured, and will put on perpetual beauty and glory. The Christian will not desire, then, to forget them, or to escape from their record. The love of God is specially manifested to us, in the fact that now we can and do forget, that we are so constructed as to be unable to carry (consciously) much more than the present facts and incidents as they occur. One by one we can bear and endure the burdens, and get stronger for others.

Here, again, the intermittent feature of the present life appears, and the contrast with that which is to be constant and perpetual, is, no doubt, one of the things of which it is written, that eye hath not seen, or ear heard, nor have entered into the heart of man, the things which God hath prepared for them that love Him.

For when the unsightly things have been removed, the sins blotted out, and all things are seen to have worked together for good, then, instead of being so glad to forget, we shall be glad to remember all things—and the greater the

capacity then developed to grasp consciously the whole life, the greater will be the joy and delight of being. That spiritual being will have that power, approximately, at least, when separated from its present body, there is no question. That it should not have it now is equally a proof of the loving-kindness of the Father, in the plan of our life.

6. We judge then that the nature of the reward is seen here—what it is—but not the extent of it, nor the amount of it, nor the greatness of it. Very little is seen now of the way in which good works and kind acts repeat themselves, multiply themselves, and so go out with blessings to great multitudes of people. There these facts will be seen registered in innumerable and far-reaching connections and combinations, and all the redeemed people (in any one generation, at least), will, in that light, be found to be—and to have been, all along,—*reciprocally united*, not only as “sharers in each other’s joys,” but creators, also, and the terms *indwelling* and *communion* will there be realized in their literal application.

7. The highest reward still remains to be mentioned, to wit, the privilege of admission to God’s presence, and the words of welcome, “Well done, good and faithful servant, enter thou into the joy of thy Lord.”

The joy of the Christian will there be the joy of the Master. The joy of recognition, and of welcome, and of victory. The joy of meeting Him, “who, for the joy that was set before Him, endured the cross, despising the shame.” This will then be the joy of the Lord and the joy of His people.

More than fifty years ago, down in old Connecticut, we used to sing the words, (about Christmas time, I think)—

“When we reach that blissful station,
Then we’ll give Thee nobler praise;
And we’ll sing, Hallelujah! Amen,
Hallelujah to God and the Lamb!”

Early this Christmas morning, on waking from sleep, and “while it was yet dark,” there came floating into my memory,

very clearly with inexpressible tenderness and pathos, the words and music of that grand old hymn, *Venite Adoremus* ("Oh, come and let us worship"), and I thought how well it would sound inside the gates of pearl, and by the river of the water of life,—and so it may be that many who have sung that hymn here below, are singing it again, to-day, in the city of our God.

"Oh, come, let us adore Him,
Oh, come, let us adore Him,
Oh, come, let us adore Him—
Christ the Lord!"

Farewell, my brother! Our life is not without its labor and contests, its sins and sorrows, strifes and fears, but those who sow in tears shall reap in joy.

Come with me a moment. Let us go up to the portals of heaven, and see who they are who are entering there to-day.

Ah, what a motley company! What a set of castaways do they look to be! The lame, the maimed, the deaf, the halt and the blind, the strong and the weak, the gray-haired sire and the golden-haired grandchild, they enter here, side by side. All have the same subdued and chastened, and glad, look—for they are coming home, now, forever, to go no more out! They have come from all nations and kindred, and people and tongues. They come not with ritual, or argument, or controversy. They come as those who have escaped from perils, and sufferings, and tribulations, such as no tongue can tell! Tears are in their eyes—but they are the last they will ever shed. A slight trace of fear is on their countenances, for they have just escaped from the jaws of death. Bruised with trials and terrible conflicts, but clothed, now, with an almighty power, they enter together the gates of the city.

Ah! who is there in heaven they desire to see? and what can these poor souls do in the palace of the great King?

My friends, do you come to see Abraham, and Isaac, and Jacob? Do you wish to see the martyrs and prophets? Shall we call the Apostles, and the holy men of old?

We listen, for their eyes are cast down and the tears fall fast; but they say, "*We desire to see Jesus.*" With these words upon their lips, they enter the gates of the city. Standing here upon this threshold, where, as yet, we may not enter, we look within their faces, as one, and another, and another, and another pass by; and we hear them say, in the same low, sweet tone, "*We desire to see Jesus.*"

Yea, happy souls, ye have come to meet the Lord! Fare ye well!

THE END.